

THE  
FOURTH PART  
OF THE  
TRUE WATCH:

CONTAINING  
PRAYERS AND TEARES  
for the CHVRCHES.

OR

A helpe to hold up the hearts  
and hands of the poorest servants of  
God, untill our Lord Iesus Christ shall  
have rescued his Glorie, Kingdome,  
and People in all the world, and  
fully prepared the way to his  
most glorious ap-  
pearing.

*In praying learne to watch, in watching pray; in  
watching and praying is our victorie.*

*Zech. 4. 6. Not by might nor by power, but by my  
Spirits, saith the Lord of hosts.*

*Hos. 12. 4. He had power over the Angell and pre-  
vailed, he wept and made supplication unto him.*

LONDON,  
Printed for Thomas Pavier.

1624.



THE  
FOURTH PART  
OF THE  
TRUE WATCH:

CONTAINING  
PRAYERS AND TEARES  
for the CHURCHES

A helpe to hold up the hearts  
and hands of the servants of  
God in the Church  
Kingdoms  
and People  
in these times



In these times  
we have a need  
of such a  
watch  
to hold up  
our hearts  
and hands  
in the  
service of  
God  
and  
our  
neighbour

Printed for Thomas Parker.  
London.  
1624.



TO  
THE RIGHT  
HONOURABLE  
AND VERTVOVS

Ladies, the Ladie ZOYCE,  
wife to the Right Honourable  
the Lord ZOYCE, with her  
Noble Sisters, Ladie DUNBAR  
and Ladie WINFIELD,  
all Grace and hap-  
pinesse.



*It is too well knowne  
(Right Honourable and Vertuous  
Ladies) how both  
in Court and Countrey the  
hearts not onely of poore simple  
women loaden with sinnes, but  
of our chiefe Ladies and of all*

## The Epistle

other, are stollen away (so much  
as the Lord permits) from all  
true allegiance and obedience to  
our Lord Iesus Christ and his  
Anointed, to ioyne themselves  
to the Church of Rome, to the  
endlesse perdition both of their  
soules and bodies. This also is  
as euident, that this is wrought  
principally by this subtiltie of  
the old Serpent; That they in  
that Church haue more holy de-  
uotions, and doe also spend  
much more time therein, than  
wee in ours.

By this enchantment amongst  
others, Satans and his instru-  
ments seek to denure not wi-  
dowed Houses alone, as those  
did in the dayes of our Saviour;  
but in time to swallow us all  
up quick, unlesse our mightie  
God still deliuer us from their  
lawes, as hitherto he hath done.

¶ Considering

## Dedicatorie,

Considering therefore how the  
Romish Seducers swarme in  
euerie place, to the present in-  
dangering of all the Churches  
and people of the Lord, & even  
this our nation amongst the  
rest; and having heard more-  
over (by one of speciall note in  
the Church of God, for his lear-  
ning able to silence the proudest  
Adversarie) that some of our  
most Honourable and chiefe  
Ladies haue in these & the like  
respects, earnestly desired that  
some amongst us would more  
seriously labour herein, that we  
might match them even in this  
kinde, not as theirs in blinde or  
vaine superstitions, but in true,  
sincere and holy deuotions; I  
haue thought it my bounden du-  
tie, to tender for the good of all  
sorts, such meditations and  
prayers as the Lord hath in his

D. Wh.

## The Epistle

mercie beene pleased to vouch-  
safe unto me in this behalfe.

This also the rather, for that  
be having long agoe put this  
verie same care into my heart,  
to seeke hereby as much to save  
us all, as they doe to destroy us  
all, hath now much more enfla-  
med it, with an ardent studie  
hereof: upon this religious mo-  
tion and most honourable desire  
of those great Personages, men-  
tioned to me againe and againe,  
and that in Gods speciall pro-  
vidence, as I have taken it, to stir  
me up more earnestly hereunto.  
Let me therefore herein (right  
noble and worthie Ladies) hum-  
bly beg pardon, if I presume up-  
on your truly renowned courte-  
sie, and tender and compas-  
ionate affection, to be more than  
ordinarie in this my dedication  
to your Honours, upon this im-  
portant

## Dedicatorie.

portant and extraordinarie occasion, from this intolerable insulting of the common Adversarie, and the pitifull deluding and destroying of multitudes of poore unstable soules, and also the endangering of us all, to lie open daily more and more unto the butcherly cruelties of Rome, when they have thorowly prepared the way, by drawing euill unto their part, through this and other their cunning stratagems and strong delusions. Grant me leave (deare Ladies) I beseech you (though a thing vnusall in such dedications, which are wont usually to be verie brieue; yet (to manifest my long studie and earnest desire for the saving of such of our brethren and sisters, as are endangered to be destroyed by this and the like subtilties of Satan)

Rom. 9. 1.  
2 Sam. 5. 1.

## The Epistle

Apoc. 12. 7.

to helpe hereby, and by our instant prayers for them, to pull some of them backe againe from the subtil Serpent, unto our Lord Iesui Christ; and withall to keepe others from falling away from him, even so many of them as belong to the election of grace and to leave the rest of them more without excuse. Now is the time that Michael and his Angels strive specially against the Dragon and his Angels, about the whole bodie of his Church. Now is the time, that our Lord Iesui lookes for us all to helpe him and his poore Church, to remember our Baptisme vow in a speciall manner, to fight manfully under his banner, and to stand for him, for our selves, & for our brethren. I have therefore presumed upon the occasion of that their  
rights

## Dedicatorie.

right Christian and tender commiseration, to write a generall Epistle to all the plaine and simple-hearted people of our land, seduced by those deceiuers, or in danger thereof: and not onely to them, but to all sorts: That all may take the better notice of the delusions of Poperie, the difference betweene the deuotions of the Romish Synagogue, and of the true Church of Christ, and to make fully known unto them all, that they must all either renounce Poperie, and professe the Gospell with us, or else professe themselves therein to be of Satan, and to stand for his religion against our Lord Iesus Christ. That thus all may get out of Babylon, seeke to save themselves; and helpe to pull out and save all others.

And so much the rather, for



## The Epistle

that this verie service hath  
beeue required of me particu-  
larly by a truly religious, wor-  
shipie and ancient professour of  
Christis Gospell, in the behalfe  
of a great and honourable La-  
die, who hath beeue drawen  
away by this same delusion prin-  
cipally; to wit, That they  
have moe holy devotions in  
their Church, than wee in  
ours, and doe spend more  
time therein. Whereupon hee  
requested mee to write some  
Epistle, to helpe to reclaime her,  
and to bring her backe againe  
unto us. Which service or a  
greater I could not well denie,  
as God should bee pleased to  
vouchsafe mee abilitie and op-  
portunitie, especially having  
beeue long obliged by his an-  
cient loue, though the unablest of  
thousand others.

And

## Dedicatorie.

And moreover, for that I have likewise stood for many yeeres (after a sort) bound by promise, for the verie like service in effect unto a Gentleman, much respected generally of all that are affected to that Romish Religion, for his speciall devotion in that superstitious kinde; one worthe indeed to be duely respected of all, in regard of his good parts of nature, learning, and also descent, if the Lord shall bee pleased to shew him that mercie to reclaime and bring him backe into the bosome of his owne true Church and people againe.

This have I therefore more heartily wished to accomplish, not onely for that I have remained long thus bound by my particular promise unto himselfe

(as

## The Epistle

(as after shall more fully appear) but likewise for that I was specially obliged in dutie, both to his father, being a wor-thie Iudge of our Land, and in love to his eldest brother, who was a rare hope in his time, even in his tender yeeres (as the Com-mons house of Parliament could then have borne witnesse) if our God had bene pleased to have prolonged his daies. And this the more cheerefully also, for that the Lord had formerly shewed mercie on that his hope-full brother, vouchsafing me, a poore and weake instrument, to helpe to pull him from Satan to Christ; out of deepe despair, wherunto he had falne by rea-ding some part of their devoti-ons, even of Parsons Resolu-tion of the paines of hell, and to bring him to much assurance  
and

## Dedicatorie.

and comfort in Iesus Christ, by  
the right use of a little part of  
ours, viz. of the practise of some  
directions in the first part of  
the True Watch. My trust is  
therefore that your Ladships  
and all others will iudge my  
boldnesse to bee borne withall,  
though I thus presume, because  
I know assuredly, that you will  
not onely ioyne your hands, but  
your hearts to the reclaiming  
and saving of them both, and of  
all other so deluded, and even  
enchanted with their force-  
ries, and that they themselves  
will most praise the Lord for  
this service, if ever hee shall  
thorowly open their eyes; wher-  
as otherwise without unsained  
turning and speedie preven-  
ting it, they will undoubtedly  
fall into a farre more forlorne  
and irrecoverable despaire,  
when

## The Epistle

when it will bee too late.

And who knoweth how far this service may prevaile, being both thus requested and also promised; and now thus undertaken in all dutifull and loving affection, and also in uprightness and singlenesse of heart towards them, and towards all other, as before our blessed God, who hath ever beene wont not onely to worke by the weakest and unlikeliest meanes, that himselfe alone may have all the glorie, but also to doe the greatest good to his Church, by the extremest rage, yea by the deepest and most mischievous plots of the Adversaries against it. Who knowes, whether his goodnesse may not make it an instrument, through your instant prayers, with the prayers and teares of many of  
his

## Dedicatōne.

his people furthered by this occasion, to pull not them two alone, but with them likewise many thousands, yea hundred thousands from hell, and to bring them to heaven, & withall to keepe innumerable soules from ever declining from the Lord. Yea, what knoweth any one, whether he may not make it a meanes amongst others, to helpe to save us all, and with us, all Christs true Churches, from that common calamitie and destruction, which Satan and his Agents doe fully assure themselves in time to bring upon them all, and upon all the people of the Lord. Our bloudie enemies, having so resolved never to rest, untill, under the name of Heretiques, they have utterly rooted us all out, from off the face of the earth. My  
trust

## The Epistle

trust is therefore (Right Honourable) that all who unfeignedly love Christs Gospel, and the soules of these our deluded brethren and sisters, and desire the saving of the Church of God, will thinke it an acceptable service, to set before the eyes of all the world, the palpablenesse of this most notorious delusion: and to take away that forged imputation and shame from the true Church of Christ, and from all the Israel of God: viz. That our Adversaries of Rome have moe holy devotions than we, and also doe spend more time therein, than we in ours.

Accept then, I beseech your Honours, this poore service here now in this entrance into this fourth part of this Watch thus undertaken chiefly upō the occasion

## Dedicatorie.

from of that most Christian desire  
of those great Ladies, to whom  
yet I darst not presume to dedi-  
cate it, being unknowne unto  
them: albeit I have heard much  
good concerning them, & hearti-  
ly pray that all heavenly graces  
may be ten times more resplen-  
dent in them, to their everla-  
sting praise & happines. Accept  
it as one speciall use and appli-  
cation of all the three former  
parts of it, to the helping of the  
poorest and weakest Christians  
in all the land, that everie one  
herein may have the benefit of  
all the former, that all in pray-  
ing may learne to watch, and  
everie one in watching may  
learne to pray, & each in watch-  
ing and praying, may not onely  
helpe to save themselves, but  
also their owne native Coun-  
trei, with all the true Churches  
of



## The Epistle

of our Lord Iesus Christ, and to  
pull all Gods Elect out of the  
mouth of the raring Lion.

All may see (so farre as I am  
able to coniecture) that to bee  
true, which was mentioned,  
That the battle of the great day  
is come; That Satan hath open-  
ly, and even visibly entered the  
field with his armies to fight  
against the Lords most glorious  
Majestie and his Armies, even  
against all his poore Church as  
once; for that this spirituall  
warre is set on by his principall  
Commanders, the Pope and his  
Cardinals, with their chiefe  
Agents the Iesuites, and other  
Seminarie Priests, and mana-  
ged and foughten by his most  
deadly weapons, lying and mur-  
der.

Wee are therefore ever to  
keepe in memorie, that wee are  
not

## Dedicatorie.

not now so much to labor to fight  
against flesh & blond, as against  
principalities and powers, the  
Princes of the darknesse of this  
world, and to that end to be ar-  
med with all the complete ar-  
mour of God, both defensive  
and offensive.

Ephes. 6.  
12.

Verf. 11.

To this end, like as I have  
long travelled to helpe all our  
poore Countrey Schooles, and all  
of the inferiour sort, that the  
meanest of them, who will suf-  
fer themselves to bee directed,  
might not need to feare the in-  
sulting of any, or of all the  
proudest Iesuites, in regard of  
laying a sure foundation of all  
good learning in our Grammar  
Schooles (with all sweet delight  
both to Master and Schollars)  
neither doth it repent me, but I  
blesse the God of heauen, that  
gave me a heart so to abase my  
selfe;

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selfe; so have I here for all the  
poore people of the land, labou-  
red to prepare and fit them  
weapons against this great day.  
Which day all my labours will  
witness for me, that I have  
long feared, seeing the malice  
and rage of the Adversarie dai-  
ly growing more and more, with  
the increase of our iniquities to  
provoke the Lord to send it up-  
on us, like as upon all the other  
Churches; to the end to make  
us all to seeke him by unfained  
repentance, & that everie one of  
us may turne from our evill way  
unto his Covenant. That thus  
seeking him unfainedly, he may  
take our cause into his owne  
hand, fight his owne battles, and  
save us from these our merci-  
lesse enemies. The better in-  
structed sort of Christians, who  
are able to pray better of them-  
selves,

## Dedicatorie.

selues, need them not, I haue  
therefore endeouored to fit  
them chiefly for all the younger  
and weaker sort, who would as  
faine learne to pray, to save  
themselves and the land with  
all the Churches, and long as  
much to be helpers in this worke,  
as any of those who are best in-  
structed.

Wherefore (deare Ladies)  
as you haue so much reioyed in  
the former parts of this Watch,  
and to doe all thing which may  
tend not onely to the saving of  
your selues, but also of our na-  
tive Countrey, and to make us  
a happie people; so I assure my  
selfe, that you will not disdain  
these poore helps, though they  
bee composed in a plaine, easie,  
and homely stile, so as to leade  
the poorest by the hand, and to  
support their weaknesse, to  
helpe

## The Epistle

helpe to confirme weake hands  
and wearie knees, that all here-  
in may helpe together. It is not  
any painted (much lesse Players)  
eloquence, that will pacifie our  
blessed God, and defend us, or  
put to flight our proud Adver-  
saries. Wee have had a great  
while too much experience of  
that, in too many both of our  
Sermons and Prayers; no, no,  
it must bee the evidence and  
power of the word of the Lord,  
sent forth by the sighs and  
groanes of his holy Spirit,  
though all heavenly eloquence  
rightly used, be his most grac-  
ious gift, and if ever, now speci-  
ally to be wished. Thus have I  
studied to fit weapons, as bee  
hath enabled mee against this  
time of need, meet for all sorts;  
that old and young, vble and  
ignoble, yea our most honourable

Ladies

## Dedicatorie.

Ladies may haue their weapons from his Armourie; so as all, from the chiefe of them to the verie poore woman that grinders at the mill, may in this battle helpe the Lord against the mightie, and so keepe that bitter curse from all our land. That Iael may strike the naile into the temples of Sisera. And that thus in the end, shee that sits at home may haue part in the spoile, and all of us ioyntly together, when we shall see the Lord to haue got himselfe the victorie with his owne right arme, may sing the song of Deborah and of Miriam, yea of all the host of heauen, saying; Praise, and honour, and glorie, and power, be unto him that sits upon the throne, and unto the Lambe for evermore.

Pardon me (worthie Ladies)

Iudg. 5. 23.

Iudg. 4. 21.  
5. 26.

Iudg. 5. 1.

Exod. 15.  
21.

Apoc. 5.  
13.

## The Epistle

I humbly againe beseech you, if  
so much presuming upon your  
Ladisships patience, according to  
my assurance of your tender  
commiseration, and true Chri-  
stian humilitie, I have so farre  
passed the bounds of an ordina-  
rie Epistle in this matter of such  
extraordinarie moment and im-  
portance, so nearely at this pre-  
sent concerning the safetie and  
happinesse of your Honours, and  
of all the people of the Lord. If  
I may (by the worthy ensamples  
of your honourable Ladiships)  
prævoke other of your noble  
ranke and condition (as who  
have most leisure and best op-  
portunitie) and so others of his  
servants and children to a holy  
emulation, seriously to meditate  
hereof, and to put all these in  
practise, only so farre forth as  
his heavenly Maiestie wils all  
here-

## Dedicatorie.

hereunto, and expects these duties at the hands of everie soule. I shall have an abundant reward of all my paines and travels. Or if I may but helpe to awake such of his servants, as are in those view they shall be presented to labour to be for all christ, as the Angels for Lot, to pull all from Satan to our Lord Iesus Christ, and chiefly those of our owne native Countrey, who are so seduced by Antichrist, and by those who are sent abroad by him into the world to deceive, and to draw all to his part.

Read and consider, and so farre as your Ladships shall clearely see our Lord Iesus Christ leading you by the hand, so farre follow him, doing as he direct's you. So you shall not onely be sure to save your owne soules, but also helpe to save all



## The Epistle

sorts, and more specially all the Honourable, and others, who either shall take us, or beare of your worthie examples; yea, your native Countrey (as was said before) and all the true Churches of Christ, and shall in like manner be helpers, together in all the remainder of his Eleet, both Jewes and Gentiles, so to prepare the way to his most glorious coming. Thus shall you increase your owne eternall honour and happinesse, and shall shine more and more in all heavenly graces and good works, and in greater glittering before the Lord, his Saints and Angels, than by being adorned with all the gold, pearles and diamonds, which the whole earth can afford.

In which humble desire, I take my leave, and commend  
your

## Dedicatorie.

*your Ladships unto that Celestiall grace, which performeth all the holy desires of them that feare him and trust in his mercie, and so shall ever remaine*

Your Ladships in all service  
and intire affection,

*John Brinsley.*

Dedications.

For the use of the  
Church of England  
in the County of  
Middlesex, and the  
City of London.

For the use of the  
Church of England  
in the County of  
Middlesex, and the  
City of London.

For the use of the  
Church of England  
in the County of  
Middlesex, and the  
City of London.

B 2



TO  
ALL THE  
PLAINE AND  
simple-hearted people of  
our Land, seduced by Pope-  
rie; that they may forthwith be-  
thinke themselves, both from  
whom they have departed, and also  
upon what grounds; and to let them  
know that they must either retorne to  
our Church againe, or professe themselves to  
be of Satans Religion, and so will re-  
maine to fight under his ban-  
ner against our Lord and  
Saviour.



Beloved in our Lord Iesus  
Christ, so many of you, as  
of whom we may hope that  
you belong to the election  
of grace, for whom my hearts desire  
and continuall prayer to our God is,  
that you may be saved; give me leave  
to shew my unfained affection towards

### *An Epistle to the plaine-*

you, in performing that service for you all, which hath beene requested at my hands, by such as wish much better to you, than you doe unto your selves. And that but only in these two things: First, in manifesting in what an estate and condition you presently stand, and so your danger eternally; and after, in helping to procure, that all the people of the Lord may cry instantly and joyntly for you, that he may shew you mercie, in opening your eyes, to see how palpably you have suffered your selves to be deluded, and in plucking you out of the verie jaws of that old Serpent. Howsoever, for the present, you take it at my hands, yet  $\gamma$  time will come, as I certainly assure my soule, that you will either blesse  $\gamma$  God of Heaven for the endeavour of my ardent affection towards you, if it shall be available for you, or cry out against your selves, w<sup>th</sup> wringing of your hands, and tearing of your haire, when it will be too late, and no more place found for your repentance. Vouchsafe me this favour, that being amongst the weakest of all my brethren, I may leave all matters of higher dispute, in maintaining the truth of Christ against the Iesuites and other Seminarie Priests, by whom you have beene so enchanted and abused, unto my more learned and reverend brethren,

*hearted seduced by Popery.*

brethren, who have already entered the lists with them, and to others exercised in that kinde, whose booke I acknowledge my selfe unworthie to beere; and that (sith what spare thoughts God hath vouchsafed mee from my necessarie calling, I have specially employed in this kinde, to helpe his people in holy meditations, and other like devotions) I may thus farre only presume without offence; First, to pur you in minde of your Baptisme vow, and Covenant made with our blessed God, from which you have so farre departed. And in the second place, to adverteise you, that you may consider well upon what grounds you have departed. And finally, whither you are come. Whether by their cunning sleights you be not gotten under the verie banner of Satan, to fight even against our Lord and Saviour Iesus Christ, though you doe not imagine so much, but the cleane contrarie.

In everie one of these therefore, I desire to deale lovingly, plainly, and ingenuously, as in the presence of our Lord Iesus Christ, before whom I stand: as he shall be pleased to assist mee with his grace, and according also to the weight of the businesse which wee have in hand, which concernes the saving of everie soule of you.

*An Epistle to the plaine*

For our Baptisme vow& Covenant,  
(which wee are all bound to performe  
all our dayes, as wee looke to have the  
Lord our God, or any benefit by, our  
blessed Saviour, or ever to appeare with  
boldnesse before his Tribunal) I referre  
you first unto it, as the summe of it is  
set downe expressly in our publike  
forme of Baptisme; and if you please,  
as it is (amongst other of our bookes)  
more particularly and largely explai-  
ned, but even in the first part of this  
Watch, *The Rule of Life*: In which little  
booke, I have laboured, so farre as the  
Lord hath enabled mee, to shadow out  
the same vow, and so to trace out the  
narrow path of life, as to direct everie  
soule from step to step, and as it were,  
to guide them by the hand, untill wee  
have finished our whole course, and  
shall have entred within the gates of  
the Celestiall Ierusalem: which, though  
it be but amongst the least and weakest  
of our helpes for our devotions, yet I  
would with everie one of you so  
drawne away from us, to reade, that  
therein you may first see and know our  
way of life, before you so condemne it;  
to try what iniquitie you finde in it,  
before you so utterly depart from it,  
and berewithall from Christs true  
Church and Spouse, your mother,  
which hath bred and borne you, and  
confe-

*hearted seduced by Popery.*

consequently, even from Christ himselfe, so farre as I am any way able to conceive, judging as before his heavenly Majestie. And having so read and thorowly weighed and compared it with your way of life, according to any of your bookes of the like kinde, then to give sentence (as before him to whom you must surely give an answer, even for this) whether is the better and more holy, your way or ours, whether more agreeable to his heavenly patterne.) And thus much for the first point, and your Baptisme vow, which you seeme to have so far abjured, in so departing from the bosome of your mother, and utterly casting her off: and to leave it to your more serious meditation and more mature deliberation.

For the second: viz. Vpon what grounds you have departed; I will content my selfe to have instanced but onely in this one; which, as is said, hath beene of late such a principall cause of your departure, and as I my selfe heard one poore soule, who had beene seduced, specially alleaging it (before sundrie witnesses, and some of them most learned) as a maine cause of her joyning to that religion, viz. *That they have in their Church and Religion more holy deuotions than wee in ours, and spend*



## *An Epistle to the plaine-*

*more time therein.* That by the palpableness of this delusion fully discovered, you and everie one of you may judge of all the rest of their delusions, which have nothing the like power so to bewitch you, and to steale away your hearts.

And that I may proceed in order, to make all the mysteries of this delusion as cleare as the Sunne at the noone-day, even to the understanding and full capacitie of the simplest in the land, I will divide it into three parts, which are the three heads of this fell destroying *Hydra*, so maine a cause of your present departure from our Church and Religion, and of your turning to Poperie: To wit, *Because they have in their Religion moe holy and and better devotions, and doe also spend more time therein, than we in ours.* The first head then of this poysoning Serpent is this; *That they have moe helps for devotion in their religion, than we in ours.* The second, *That their many devotions are more holy and better than ours.* And the third is, *That they spend more time in these their holy devotions, than we doe in ours.*

For the first of these: *That they have moe helps for devotions*, that is, moe such as which those of our common sort may have, understand and use, it is as true as that which he, who lately writ the

The delusion  
what, and  
the parts of  
it.

The first part  
of the delu-  
sion.  
That in Po-  
perie they  
have moe  
devotions  
than wee in  
our Religi-  
on.

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the *Gag for the new Gospeller*, hath published in print to the view of the world, and which he hath not beene ashamed to set in the verie fore-front of his booke; in the Preface to the Reader, within twelve lines of the beginning to the verie same end, which this delusion tends *viz.* to help more easily to deceive all the simple, & to make them more to abhorre all our Bibles, and thereby our Religion, whereof the Sacred Bible is the ground: and so to take away the verie life of their lives; and indeed to prepare the way the better for the full effecting of their bloudie designs and desires against us all. Which I would therefore desire all (who would not willingly be so palpably abused by these murdering It suites, or who would but know these deluders and their Religion aright, and also the danger that we stand in perpetually by it) to take notice of. His words are these, that hee would advise all of, *That England hath brought forth within these few yeeres past, more than thirty or twenty severall sorts of Bibles farre different one from another. These are his owne verie words: for the truth hereof, let everie one enquire diligently, whether England ever brought forth any more Bibles, since she translated by the Bishops, printed 1571 save that one appointed by our*  
Soveraigne

Like that in  
the *Gag for*  
the new Go-  
speller.

\* This twen-  
tie is but one,  
this two and  
fiftie yeeres.  
By this  
shamelesse  
lie judge all  
the rest.

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Soveraigne Lord and King to be most carefully translated, and that to satisfie the Papists, and to take away all their calumniation: against our Translations; and the same verie little differing from the former, but as may fall out with the best Translations. For mine owne selfe, I have enquired of the most learned, and can heare of none other.

But to passe over this most intolerable & shamelesse untruth, together with that which they had devised in like manner for the present hiding their owne wickednes in the Powder-Treason; for the dispatching us all, as it were, at one blow, like as it hath beene generally reported, and received from thence till this day: to wit, *That the Puritanes had blowne up the Parliament house*; intimating thereby; that they therefore were well worthie to be destroyed out of the earth: and so under the name of Puritanes, to have taken occasion hereupon, to have murdered all who truly professed Christs Gospel in all the Churches. And also together with that like faire pretense of a marriage, under which they effected that most bloudie, detestable, and mercilesse massacre at Paris, in butchering of a sudden so many of the Flower of the Nobilitie, Gentrie, and principall professors in France. And likewise to omit that in-

tendmen,

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tendment 82. in a like treaty, and all other their stratagems of the same nature, by which they have so much promoted the Catholike cause, as they call it, and still doe to this very day, and so farre surprized the Church of Christ, and prevailed against us all, all of them being of the same nature, and from the same Author.

To passe over all these, and to leave them all, as rightly due to Popery; for that lying and murder, the two chiefe workes of the Deuill, are now well knowne to all the world, (even to all, that will not wittingly put out their owne eyes) to be the two principall pillars, which have alwaies supported and promoted Popery and the kingdome of Antichrist, and must now specially, if ever heretofore, stand him in stead. And to come briefly to shew the palpableness of this first delusion, and that it is of the very same nature with all the former mentioned; namely when they say, *That they have moe holy deuotions*, that is, moe bookes and helps for deuotions, viz. moe holy directions for a true Christian life, for the right practise of Christianitie and piety, moe helps for holy meditations and contemplations, for examining our hearts and liues soundly according to the word of the Lord; so for true humiliation.

What is to  
be under-  
stood by De-  
uotions.

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\* For their  
devotions  
wherewith  
they cozen  
the world  
and extreme-  
ly oppresse  
the poore su-  
perstitious  
soules which  
will have  
them, see  
them in their  
Catalogue  
of their En-  
glish bookes  
dispersed  
within these  
two yeeres  
last past with  
their prices,  
as they are  
in Mr. G. a s  
late discove-  
ry, viz. For  
out of the  
Snare, p. 91.

The second  
part of the  
delusion.

& repentance, for holy praiers, thanks-  
givings, and the like, than we have, I  
refer all who are willing to know the  
truth, to that catalogue of our devoti-  
ons, even of those which are extant in  
Print, and may be had by all, who will  
use or see them, as it is set downe in the  
end of this booke, as it is gathered out  
of Master *Mansels* catalogue, dedicated  
to *Q. Elizabeth*, printed *anno 1595*. And  
of those which have beene since. Which  
Catalogue alone (to compare it with  
all the English devotions of the like  
kinds, that \* they have in the world  
much more of these which their com-  
mon sort can come by and make use of)  
will I hope quite lince off this first  
head of this killing serpent. And espe-  
cially when the works of some one of  
our men there mentioned, alone, being  
well applied and practised, may afford  
sufficient matter in that kinde to any  
poore Christian; for his whole life, to  
make him a blessed man; yea much  
more blessed than all the devotions of  
Popery can, as will appeare after: and  
what may we thinke then of all the rest  
of them together. *And thus much briefly may suffice  
for the cutting off this first head of this  
Hydra.*  
But the second head of this subtle  
serpent may seeme more dangerous, as

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it is indeed, and more full of deadly poyson, to wit, that their devotions, viz. those commended most unto you by your Church and Iesuites, are more holy and better than ours. To cut off this therefore likewise, as it is a thing more necessarie, so it may seeme more difficult. But that this may be as easily and surely effected, we are wisely to consider, wherein the holinesse and goodnesse of all true devotions doe consist. This we may doe specially, by considering the matter, ends, and fruits of true devotions.

For the generall matter, those must needs be the holiest and best, which are most directly grounded upon the sacred Scriptures, that sure foundation of the Prophets and Apostles; whereof Iesus Christ is the chiefe corner stone; upon which as all the true Church is built, so all her devotions, against which foundation the gates of hell shall never prevaile more than against Christ himselfe; they being holy as his owne Maiesie; and heaven and earth may passe, but not one jot or tittle in them, till all things in them be fulfilled; for that such devotions in regard of their matter are the Lords; so far forth as they are simply grounded upon that sacred word.

For the more particular matter likewise,

That the Popish devotions are holier than ours.

The holinesse of devotions wherein.

Which devotions are best in regard of the matter and forme in generall.

Ephef. 2. 20.

2 Pet. 1. 19.

1 Ioh. 5. 47.

Mat. 16. 18.

Mat. 24. 35.

In regard of the more par-



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Those likewise which are most powerfull and effectuall to increase our faith in him, and therewithall our love, and all the rest of the graces of God; even all parts of true sanctification and repentance, which are nothing else but the fruits of our holy faith in him, wrought in us by his blessed Spirit when that we truly beleve in Christ.

Or to speake all more shortly, those deuotions must needs be best, which most frame all to the lively image of our Lord and Saviour, and so doe most forme Christ in us, to wit, which most fashion us to that absolute patterne of true holinesse, which is commanded in his blessed word, and not to superstition contrary to it and condemned in it.

And also those, whereby we may be best assured to receive most power to preuaile with the Lord, and to obtaine all good things from him alone.

Or yet more for the understanding of all: Those must needs be best, which doe best direct and help us to performe all our voyes & promises made to him, and so to walke with him all our daies, doing onely that which he requires in all things, that so we may be assured of all his promises, both for this and the better life, to be fully performed to us, for the saving our selves and all the people of the Lord.

Or



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A most evident triall according to our Saviours direction.

Or most briefly, according to our Saviours direction, which stands sure for ever, in the three first petitions. Those which most tend to advance his glory and kingdome, with the accomplishment of all his heavenly will alone, and not the will of sinfull man, must needs be the best of all. The reason is, for that these three first being obeyed and sought first aright, will certainly bring the three latter petitions and blessings for our selves, both all things needfull for this and the better life, with forgiveness of sin, deliverance from Satan, and from all the evils that he intends against us. That we shall see our Lord Iesus manifesting his kingdome, power and glory for us, and making us partakers of the same for evermore.

Triall by the ends & fruits of devotions.

For the ends and fruits, those must of necessitie be the best, which as they doe most directly aime at all these things mentioned, so doe likewise serve as Gods instruments to helpe us to worke these things most powerfully and effectually.

Triall by the manner.

Finally (for the forme and manner of sending them forth unto the Lord, or performing them any other way) those must needs be best and holiest, which are done with most understanding, and so with the holiest and most fervent

1 Cor. 14, 9,  
11, 14, 15.

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feruent affections rising thereon; and which are also uttered or performed in best order and with fewest vaine repetitions.

And contrarily those must needs be the worst which are contrary to these, in regard of their matter generall or particular, and which conduce to contrary ends, and have most contrary effects and operations, and are done in a manner farthest differing from these.

Now having set downe these generall rules and directions, which may serve for our discerning of the true and sincere holinesse and goodnesse of all deuotions, and which are the best; we are in the next place to consider briefly, and in a generall manner, what is the most speciall and principall matter of our deuotions; and then what is the chiefeest matter of theirs; and after in the third place, to compare them more particularly together, and so leave the discerning and iudgement of them, to every conscience, as in the presence of the Lord.

For our deuotions they are such generally as agree to the former rules. Both that we may so keepe his watch, and walke with him here, as wee may be sure to finde him God all-sufficient, to live and reigne with him eternally. And also that we may so pray, as we may be

cer-

Matt. 6. 7.

Our deuotions what in generall.

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certaine to be heard, and to prevaile with his heavenly Maestly for our selves and for all his Churches and people, in all that he shall see best for his owne glory, and the saving of all his chosen flocke, and in whatsoever he hath promised to grant, even every thing in the due time, and especially whereby we may be sure to finde him a sanctuary, whatsoever come to passe.

Their deu-  
tions of what  
sort,

a See their  
bookes of  
their chiefe  
devotions as  
they are cal-  
led by Ma-  
ster G. z.,  
who was  
best acquaint-  
ed with  
them.

b See their  
Letanies to  
our Lady,  
in this  
booke, and  
namely, that  
sung at the  
intended  
Spanish in-  
vasion,

But for those deuotions of theirs (whereof they glory so much, and wherewith they seeke to inchant not you alone, but if it were possible, all the people of the Lord, and even to pull all from Christ to Antichrist) what are they for the most part, but either meditations of their Legend-stories, as of that materiall Crosse whereon, and those nailes wherewith our Saviour was nailed; or concerning the Virgin Mary her milke and merit: or their Ladies Psalter, all full of blasphemies, and such like stufte, as that is, which is in that booke so lately published by the Spanish Monke; or tales of Saint Francis, of this Saint and that, of their Shrines, and the miracles done by them, or in the numbring and oie repeating upon their Beades, their *Pater nasters*, *Credits*, *Ave Mariets*, *Rosaries* and the like, many of them in an unknowne tongue, and in

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a most superstitious and blasphemous manner; of prayers to the Saints, devotions to the Crosse, and to all their holy reliques, with innumerable other fearefull superstitions. All of them being to the great dishonour of the Lord, and the dreadfull provoking of his hea-  
vie wrath, in filling up the measure of their sinnes, in stead of any comfort that any poore soules shall ever finde in them.

Or which is farre worse, what are their deeper and more profound meditations and devotions, I meane, of their holy Iesuites, and Iesuited Catholikes? but what meritorious works they may doe, for promoting the Catholike cause; how to hold up and to advance the throne of their holy Father, that he may be the King of Kings, and Lord of Lords, opposing and exalting himselfe above all that is called God. Yea to advance their owne pompe and tyranny in all the world, that they may at their pleasure reigne over both soules and bodies of all, as they doe in all countries, where they prevaile and domineere.

And thus are their chiefe meditations, how to take away whatsoever may be any hinderance hereunto, by murdering Kings and Princes, seeking to subvert whole states, so to bring all  
again

Their more  
profound  
meditations  
and devoti-  
ons,

2 Thess. 2. 4.

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2 Theff. 2. 4.  
Apoc. 13. 11.  
8cc. 14. 15.  
16. 17.

Scope of all  
their devo-  
tions.

again to adore that Romish An-  
christ, to cast Christ Iesus out of his  
Throne, and that that man of sin may  
seat himselfe every where as God; to  
destroy utterly all that will not worship  
him, and take his marke, yea all the  
people of the Lord, who truly worship  
Christ Iesus, and to root the remem-  
brance of them from off the earth.

So that whereas the scope and ef-  
fect of all our meditations and devo-  
tions is onely to save the soules and bo-  
dies of all men; theirs are in very  
deed for the most part to destroy all,  
either soules, or bodies, or both; inten-  
ded chiefly by their Iesuites and Semi-  
narie Priests, to worke that zeale in  
men, as may make them ready to rui-  
nate their owne native countrey, to  
have their hands imbrued in the bloud  
of their mother that bred them, rather  
than to be hindered in their wretched  
designes. And not onely to take away  
the Lords anointed, with all his royall  
seed, and all not joyning to them, but  
even those of the same profession with  
them, and of the nearest of their kin,  
(so that they can doe it warily enough)  
if they be like to be any impediment  
to the accomplishment of their desires,  
as the powder furnace gave sufficient  
evidence. Yea the very best of their  
devotions (more than where they agree  
with

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with the word of the Lord, and so with ours) are such as concerning which the Lord himselfe doth in his word, and will one day demand of them before the whole world; *Who hath required these things at your hands?* For, for those meditations of *Laves de Granada* and others, so far as they agree with the word of the Lord and with ours, they are not properly Popish, but Christian devotion; & so in deed ours, reserved amongst them, as the Scriptures and other parts of Gods truth, for the cause of the true Church, the little remainder of Gods people hid amongst them, even in the midst of Rome.

Now to take any of these devotions of theirs, as they are theirs properly, and the very meanest of ours, but even these whereunto this is the entrance, (prepared of purpose to helpe the poorest and weakest Christians in our Church, and even all those who have not yet entred into this way of pietie, but are only desirous to offer their best service to our Lord Iesus and his poore Church, if they may be fitted and admitted hereunto) and to compare them to those of theirs in all or any of the former respects, I doubt not to refer them to any conscience, in all the world, if it be not altogether seared and starke dead: whether are more agree-

Ep. 1. 13.

Comparing  
of them to-  
gether.

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Particular  
comparing  
of them for  
more evi-  
dence.

agreeable to the former rules, and so the better. But to come more particularly, to set them oppositely, that thus they may the better appear, as when white and blacke are set to be behol- den, light and darknesse both toge- ther; and to doe it so, as the simplest in all the land may see it plainly, and be able to iudge; and therefore with some little repetition.

1. Ours directly grounded upon the word of the Lord, theirs more than for a shew grounded onely and professedly vpon the doctrines and traditions of men, yea in deed on the doctrines of that man of sinne.

2. Ours tending wholly to advance the glory of our God, and giving all glory to him alone, excluding all rejoy- cing in our selves, that he that rejoy- ceth may rejoyce onely in the Lord; theirs robbing him of his honour, gi- ving it to creatures.

3. Ours tending onely to magnifie our Lord Iesus Christ and his merit alone, with the all-sufficiency of it, for our salvation, and for whatioever else wee stand in need of, wee comming onely to our heavenly Father, as it were with his beloved sonne Christ Iesus in our armes, presenting him for us, as all-sufficient, that we may be accepted in and for him, so making him our  
alone

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alone Saviour, Mediatour, and Intercessour: they come putting many other things in the place of him, and of his alone merit and intercession; as namely, the Virgin *Maria* and other Saints, with their Merits, yea Crucifixes, Masses, Indulgences, Reliques, and a number of other things, which being in any sort put in the place of Christ Jesus, of his satisfaction or mercy and having his honour given to them in whole or in part, makes all such devotions to be most abominable. *Mat. 23. 10*

4. Ours tending altogether to humble man in regard of any thing in himselfe, and wholly to beat downe all the pride of sinfull man; to make him utterly to deny himselfe, and all confidence in himselfe; thus to make him fit to fall downe with the poore *Publican*, and with *Maria Magdalen* at the feet of our Lord and Saviour; to lay fast and lively hold on him; to present him only for us to God his Father; theirs tending to puffe and lift up sinfull man like *Lucifer*, to cause him to be utterly thrust downe to hell.

5. Ours teaching and helping us in all things fully to vnderstand, yea to observe and keepe our Baptisme vow and Covenant made with our blessed God, according to his heavenly word; theirs to keepe all in blindness and ig-



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norance of that their Baptisme vow  
in regard of any true vnderstanding or  
holy performance of it.

6. Ours teaching and assisting us to  
fight manfully under the banner of our  
Lord Iesus Christ, against sinne, the  
world and the devill, and so to continue  
Christis faithfull souldiers and ser-  
vants, to our lives end, according as  
we have vowed and bound our selves;  
there to fight Giant-like, or as the An-  
gels of the Dragon, under the banner  
of Satan and Antichrist, against our  
Lord and Saviour Christ Iesus, and  
against all his true Church; to main-  
taine all their abominable Idolatry and  
superstition, and all the bloody and fil-  
thy finnes of Sodome; To fight for  
all the worldly pompe and tyranny of  
their Popes and Cardinals, and of all  
the rest that persecute Christs Church.  
Thus to continue Sathan and Anti-  
christs faithfull souldiers and ser-  
vants to their lives end; to fight ever  
against us, untill they have utter-  
ly destroyed us or themselves; and  
all indeed because wee will not  
falsifie our vowes and sacramen-  
tall oathes made to our Lord Ie-  
sus Christ, like as they themselves  
doe.

7. Our devotions teaching and stir-  
ring us up all our daies, to observe  
every

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every particular part of our Covenant both for Law and Gospell; theirs not onely to hold all in ignorance of their Covenant, and so altogether in an impossibilitie so keepe it, when they know it not, and every one of them necessarily liable to the wrath of God; but also in effect teaching the violating of all, both Law and Gospell, thrusting out some parts wholly, as the second Commandement in many of their booke; adding and detracting at the Popes pleasure, and that nothing is to bee taken for Scripture and for Gods Word, but onely as it hath warrant and authority from him; in so much as a Papist dare not beleve the Trinity from the infallible Testimonie of the written Word of God, without the authority of their Pope.

8. Ours teaching & helping to walke in the narrow path that onely leadeth to life, prescribed by our Lord and Saviour; theirs drawing from this narrow path into by-paths devised by man, and so into the broad way leading to destruction; seeking to kill all, who resolve to obey our Saviour, in labouring to keepe the narrow way, and who will not runne those by-paths, and the broad way with them.

9. Ours directing & helping us to live the life of faith, living onely by the

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word of God, which together with the Spirit can alone give faith; theirs the life of unbeliefe, grounded merely upon the word of sinfull man; for that they beleeve the word, not for it selfe, but onely so farre as it hath authoritie from the Pope, as was said, which in truth can never give any sound faith. Yea ours directing and assisting to live not onely the life of faith in generall, but of the true justifying and saving faith, which is wrought onely by the particular applying of Christ and all his promises to our selves, from which particular applying of Christ proceedeth all true confidence, and every part of sanctification; theirs directing to beleeve, but without any such particular application; and onely in generall, and as the wickedest and the very Devils beleeve; for they beleeve there is one God, and quake and tremble. Now that this generall beleeve of theirs, and this implicite faith can never breed the true justifying, sanctifying and saving faith, I appeale to the consciences of all, any more than the most soveraigne plaister can heale, if it be not particularly applied and kept to the sore, or more than meat can nourish and strengthen, if it be not eaten and digested, and even turned into our nature: or yet any more than a graft can grow by the stocke,

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stocke, if it be not grafted into the  
stocke by speciall application, conjunc-  
tion and union to take sap from it.  
110. Ours directing & helping to live  
the life of true godlinesse, being guided  
onely by his word and Spirit, which life  
alone hath all the promises, both for  
this and the other life, theirs for most  
part, in stead of the true godlinesse so  
guided by Gods word, directing to live  
the life of bodily exercises, as Pauls  
letters in superstitious penances, fa-  
stings, whippings, with other will-  
worships, devotions and works devi-  
led outely by man, which bodily ex-  
ercises and devotions, have only a shew  
of wisdom from men, vainely puffed  
up by their fleshly mindes, no promise  
at all, but contrarily all the threatnings  
in Gods booke for adding to his word,  
and detracting from it, in matter of  
his worship and service, and for reje-  
cting his Commandements, setting up  
mans in stead thereof, and so placing  
fittfull men in the roome of our most  
holy, blessed, and glorious God, the  
creature above the Creator, yea in  
truth, Satan above God, like as in all  
their devillish and lying doctrines.  
111. Ours teaching & working by the  
practice of them full assurance of Gods  
favour and love in Jesus Christ, which  
onely brings with it joy unspeakable  
d. side

1 Tim. 4. 2.

Col. 2. 23.

Deut. 4. 2.  
22. 32.  
Prov. 30. 6.  
Apoc. 22. 18.

1 Tim. 4. 1.

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and glorious; theirs teaching and bringing but onely hope, without any ground of true faith, and therefore teaching doubting continually, which when the conscience is awaked, brings the very flashing of hell fire with it.

So that ours, in the right use of them, are heaven upon earth; theirs, when their consciences shall be awaked, or when they but see what they have done in them all, a very hell upon earth.

12. Our devotions are in the end the sweetest in the remembrance of them, and of all the time before that ever we have spent in them, since we beleaved in Christ; so as every one of our devotions made in faith, in our Religion directeth, and every moment of time so spent in them, hath a certaine reward; theirs being done without warrant of the word, yea contrary to the word, and therefore superstitiously and sinfully, not onely wanting all such expectation of reward (for who required the best of those things at their hands) but also having an expectation of vengeance, when the conscience beginneth to be a little awaked. So that experience teacheth, that then they are faine to renounce all but Iesus Christ, and so all confidence in these things, and to wish them with Balaam, to die the death of the righteous; toward which

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which death of the righteous, we are alway going forward; and which life we striving to live, shall be sure to die the death thereof, and our last end to be like to our life.

12. Our devotions in so many of us as practise them aright, are as our Religion, viz. that pure Religion and undefiled before God even the Father, which James speaketh of, directing and helping to visit the fatherlesse and the widow in their adversitie, and namely those of them who are of the household of faith, and the members of our Lord Iesus Christ, and to keepe our selves unspotted of the world. So as we practise rightly our devotions, there cannot be a lying tongue found in our mouthes, nor a hand or heart defiled with bloud, but we shall seeke by all meanes to save both soules and bodies of all sorts, even of our wickedest enemies, and the most bloudily-minded against us. Their Devotions contrarily are in truth, at their Religion, to devour widowers houses, under a pretence of long prayer, and to destroy all the innocent, the fatherlesse & widow, even al who are of the household of faith, & the members of Christ, which are indeed the Innocents that save all the rest.

And by these, they make themselves notorious and infamous to all the

world

Iam. 1. 27.

Iob 32.

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world, to be the most polluted with execrable lying and the murder of innocents, of all other religions, that ever were in the world before, as will further appeare after, whereby all their chiefe professours, and namely their bloudy Iesuits have made themselves odious even to all Nations.

14. Yea and to passe by many other, our Devotions are as our Religion, to make us faithfull and loyall subjects, and not to be so bold, as to have an evill thought in our hearts against him, whom the Lord sets over us, but to be as David, whose heart smit him, for touching but the lap of Saab garment, and so with that holy servant of God, and with the children of the Captivity, and with Daniel, yea with all the holy Martyrs to be content to endure whatsoever from them, and from all in holy and lawfull authoritie under them, that in our patient sufferings, Kings, Princes and Rulers may see the truth, and what is pleasing to the Lord, and also what they ought to maintaine and doe for their owne salvation, and of their Royall Progenie and Dominions, theirs in all these things, to make all to be contrarily affected, viz. to arme and flesh all to rebellion, and the murdering of Kings and Princes when they can do it conveniently. After that those their  
ghostly

*beavies seduced by Popery.*

ghostly fathers have made them to  
drinke deepe enough of this cup, and  
to be truly devout in the manner of  
their devotions: though I hope better  
things of you, to whom I write; yet it  
cannot hurt you to be warned.

15. Moreover for the māner & forme  
of our devotions: All our devotions  
which are agreeable to our doctrine,  
are sent forth from understanding  
hearts, and so with a holy zeale, infla-  
med by the spirit of judgement, and the  
spirit of burning, mixt with the sweet  
perfume of Christs merit, and so offe-  
red up to our heavenly Father, as they  
may be most pleasing, comming to him,  
as out of the hand of our Saviour; yea  
offered also in order without any vaine  
babbling or idle repetition: Theirs con-  
trarily are for most part and usually  
without any understanding at all; like  
as all the devotions of their ignorant  
sort are, especially those which are in  
an unknowne tongue; and so without  
all holy affection: For all holy affecti-  
ons must of necessity be grounded  
upon knowledge; without which the  
heart cannot be good; neither can  
there be any faith in such, nor any  
thing but sinne, for *whatsoever is not of  
faith is sinne*. And not onely so, but also  
theirs are full of vaine and idle repeti-  
tions in that blinde manner, a matter

Eccl. 4. 11

Apo. 2. 3.

Math. 6.

Prov. 29. 2.

Rom. 4. end.



*An Epistle to the plaine*

Math. 6. 7.

directly condemned by our Saviour as hypocriticall and heathenish; when men *think to be heard for their much babbling*. Finally, for that theirs are usually sent forth in a proud opinion of their owne merit and worthinesse to be heard, of as they come out of the hand of some Saint or Angell; to whom therein they give this honour and prerogative, which solely belongs to our Lord and Saviour, viz. of presenting our prayers and supplications unto his Father alone.

Rom. 8. 34.

1 Tim. 2. 5.

Apoc. 3. 3.

I might prosecute these comparisons in many other instances, as namely, that our devotions make us still better; the more they are practised by us; and more like to Christ Iesus; theirs as they are theirs properly, as those which be named, make them still and ever worse and worse, and more like to Satan, as he is transformed into an Angell of light; as namely in all their leuits, their chiefe professed holy men, being indeed deuiils incarnate, and so accounted to all States; and specially for those chiefe works of their lying and murder, which are manifest to all, to be their principall studie: Ours (to repeat it againe, that it may leave the deeper impression in every soule) tending to save all both soules and bodie; theirs to destroy all, not onely as whom they

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*bearded seduced by Popery.*

terme Heretiques, but themselves eternally, and all other whom they seduce by their delusions.

But to omit all further comparisons; for that it would bee too long, and onely to content our selves with these; and to come to a conclusion of this second point, viz. That these things being so, as every one who professeth Christs Gospell, and holdeth the Religion of our Church, must needs acknowledge, and even the very consciences of our Adversaries will surely doe, when they shall be awaked to answer as before the Lords Tribunal; I now here appeale to every soule, whether are more holy and so better, their devotions or ours.

And thus I hope this second head of this monstrous destroying and devouring serpent, is utterly smitten off, for ever hereafter hurting any of Gods people, who uprightly weigh these things; and to whom it is given to beleeve the Gospell of Christ, and withall to lay to heart that forewarning of Paul concerning the strong delusions of Antichrist, amongst which these are not of the least. And for them to brag of the number of them being such, is to boast of their store of poyson and pestilent infection, enough to destroy not only themselves, but even all the world.

And

Conclusion  
of this second point.

1 Thess. 2.  
11, 12.

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The third  
part of the  
delusion:  
that they  
spend more  
time in their  
devotions  
than we in  
ours.

And thus much for the second head.

To come therefore to the last head  
of this deadly Serpent, which is yet  
more perillous and full of mortall poy-  
son than the former: *viz.* That they  
spend more time in their devotions  
than wee doe in ours, and therefore  
their religion is better: To cut off this  
likewise,

*1.* I answer, that their devotions  
being such as those which wee have  
heard, *viz.* Idolatrous, superstitious,  
and against the direction of the Lord,  
yea against his expresse charge, (like as  
all theirs are, so farre as they are pro-  
perly theirs) the more time they spend  
in them, the more they increase their  
sinne, and so the wrath of God against  
themselves, with their owne everla-  
sting miserie, so that to glorie of their  
many devotions spent in that kinde, is  
but to glorie in their shame and in their  
sinn, even in the launcing of their  
owne soules, in a devotion like to the  
devotion of *Babyl* Priests.

*2.* Thus I answer, that a Papist, be-  
ing a right Papist, holding their usuall  
tenets, and following their practice,  
can never make one prayer which can  
be acceptable unto God, nor doe any  
worke which can be pleasing, for that  
they doe not onely condemne, but also  
scorne, yea persecute that true justify-  
ing

Rhem. on  
Rom. 3. vers.  
22. sect. 7.

*hearted seduced by Ropery.*

ing faith, which consists in a particular applying of Christ, and in a peculiar and full assurance of Gods favour and love through Iesus Christ alones without which faith there can bee no sanctification; for that all our sanctification flowes from our justification, and our justification from this particular saving faith, thus applying Christ to us, and making him ours, and so making us flesh of his flesh, and bone of his bones; whereby all our good works flow from him by his Spirit, when wee are so united and incorporated into him thereby.

Now they denying and scorning that whereby they should bee made good trees, can never bring forth any good fruit pleasing and acceptable unto the Lord: For first, the tree must be good, and then will the fruit be good, & never before, but scorning that whereby they should be made good trees and living members of Christ, & have his Spirit, they can never do the works of Christ, or bring forth the fruits of the Spirit.

3. Though they could make never so many prayers, and those good prayers in regard of the matter, yet none of those prayers can ever be accepted; but God threatens to hide his face from them, because their hearts and hands are full of blood, all of them, at least

Mat. 12. 33.

Eda. 1. 15.

the

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the most devout of them, wishing and seeking the blond of all heretiques, and so of us whom they principally account to be such amongst aliother.

1 Joh. 3. 15.

For their verie hating of us so mortally they are murderers, and much more, hating and seeking to root us all out, onely for our love to our God, even for his names sake, and for our cleaving fast to him alone; and therefore cannot have eternall life abiding in them, much lesse can any of their prayers be heard so long as they so remaine.

11. 61. 62

4 Moreover, for all their canonicall and serhoures, if they be either in such kinde of prayers as theirs are properly; or else if they bee with the neglect of that particuler calling wherein everie one of them should walke, to eat their owne bread, and not to bee as Caterpillers and idle bellies, to live of the spoyle of the Church or Common-wealth; & much more, if they be to deceive and to delude poore soules in an opinion of merit thereby; and most of all in putting their works so done in place of the merit of Christ, as in adding them to the treasure of the Church; though by them they afflict and humble their bodies never so much; yet all these the more they are, the greater is their sinne and miserie, as

21. 4. 42

*beauited seduced by Popery.*

was said before: for who required any of the best of them done in this manner at their hands? And much more any of those which are in themselves idolatrous or superstitious.

For true and holy deuotions; and which are pleasing and acceptable unto God, I doubt not constantly to affirme, but that the poorest and weakest true Christian in our Church (which rightly holding the doctrine of our Church, and justified by the bloud of Christ through a lively faith in him, makes conscience of all his wayes, and so useth to pray according to his will, in the name of Christ onely, both spends more time in true holy Deuotions, and shall be more accepted with the Lord, yea shall have more power to prevaile with his Majestie for whatsoever hee seekes, and shall also bring more comfort to his owne soule, and finde a farre greater reward from the Lord, than the proudest Pharisaicall Papist in all the world.

For that the prayers of such an one so made, are the prayers of faith, unto which all the promises are made; and contrarily all the prayers of the Papists, so farre as they are Papists, and so made, can be no other but prayers of unbeliefe, and so can looke to receive nothing, because indeed they are no-  
thing

Esai. l. 11.  
Psal. 50. 14.

no such  
in daily  
in daily  
in daily  
in daily  
in daily  
in daily

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Iam. 14. 7. 11

An. 17. 12

thing but sinne, and displeasing to his Majestie.

And if the poorest Christian, and hee that spends least time doe this, what shall wee thinke of many thousands others, who have set themselves unfainedly to seeke and walke with God? Yea, what shall we thinke of all those, who knowing their owne sinnes and weakneses, and the continuall endevours of Satan against them, with their owne necessuities, and the necessities of the Churches, are driven to bee instant with the Lord day and night? And chiefly what shall wee judge of all those, who doe at this day truely take to heart the dishonour done unto his gloripus Majestie, the oppositions against Christs Gospell, his crowne and dignitie, with the state of his poore Churches and people therein; the rage and furie of Satan and Antichrist? who have therefore set themselves truely to helpe our Lord Iesus in his members to pacifie his wrath, and for the restoring of his captives with the glorie of his Sion.

Iust complaint against the greatest part of those who professe the Gospell.

Yet have we too iust cause to accuse and condemne our selves herein, not onely all our Atheists and prophane sort, but also the multitude generally, that wee suffer our adversaries so farre to condemne the greatest part of us,

who

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who professe the Gospell, that they should labour farre more in their superstitious deuotions, to increase their sinne and judgement vpon them all (though this haue bene alwayes the nature of superstition) than we in our holy and true deuotions to increase our owne happinesse, and for the saving of vs all. Notwithstanding that whatsoever deadnesse and want is amongst vs in this behalfe, it is not through the fault of our Religion, which teacheth and enableth us otherwise when it is rightly knowen and practised, but it is the want of true knowledge, and of a sound and conscionable practice of our Religion.

Hence it hath bene, and is one principall end whereunto I have bent my studies in these poore labours, the better to awaken us, and to put more life into us, to begin more universally and joyntly, and also more incessantly to importune the Lord herein, being provoked by their ensample. *1641. 1642.*

That thus we may labour as powerfully and as earnestly with the Lord hereby, for the saving of our selves generally, and of so many of them with us as belong unto his eternall election, as they doe by theirs, so destroy both us and themselves together. *h. 16. 16.*

And thus much also, for cutting off the

[illegible]

**Conclusion.**



*An Epistle to the plaine*

The further  
manifestati-  
on of that as-  
sumption,  
which fully  
demonstra-  
ted, all must  
renounce Po-  
pery or be  
professedly of  
Sathans Re-  
ligion.  
See Watch,  
Part 3, pag.  
340.

The Syllo-  
gisme groun-  
ded upon  
our Saviours  
owne words.

the third head of this subtil serpent,  
which I trust shall thus fall with the rest.  
And now that this Hydra is so laid in  
the dust, and all his heads taken utter-  
ly from him, for so poysoning and de-  
stroying any more; let me once againe  
come unto the further demonstration  
of that assumption, concerning which  
that learned Gentleman (of whom I  
made mention in the Epistle Dedicato-  
ry) protested long agoe, that if it  
could be proved, viz. that Popery tea-  
cheth lying and murdering for the sup-  
porting of it, he would utterly re-  
nounce his religion and embrace ours.  
For that this doth in like manner, and  
as neerely concerne every Papist in the  
world, as it doth him. That they must  
needs every one either professe with  
him, that if it can be proued, they like-  
wise will quietly renounce Popery, and  
embrace the Gospell; or that they are  
of that Religion which is of Sathan,  
and will so remaine, whatsoever the  
Lord shall manifest to the contrary.  
Which point, as all may see, doth fitly  
come in to be yet more plainly demon-  
strated in this place, and upon this pre-  
sent occasion.

The Syllogisme whereby I endeou-  
red to let him see the danger wherein  
himselfe and all the rest of them who  
are of that popish Religion doe stand  
(because

## *hearted seduced by Popery.*

(because that Religion so farre as it is differing from ours, and properly Popish, holding their chiefe grounds, must needs bee of the devill.) was grounded upon the expresse words of our Saviour to the unbelieving Jewes, who therefore sought by lies and all devices to kill him, even for the truth, which he declared unto them, as now they doe us all. The words are, John 8. 44. *Ye are of your father the Devill; and the lusts of your father will you doe; He hath bene a murderer from the beginning, and abode not in the truth.*

Thus I framed in the plainest manner that I could, for the easier understanding and triall of it, as now I doe; that everyone may be better able to discern of the truth and weight of it; thus I have given you the first.

That Religion which teacheth lying and murder for the supporting and advancing of it, is of the Devill; But the Religion of the Infused Papist is a Religion which teacheth lying and murder for the supporting and advancing of it.

Ergo the Religion of the Infused Papists is of the Devill.

First the proposition I shewed to be strong from the expresse words of our Saviour, and not possibly to be gainsaid; for that if liars and murderers are of the devill, then that Religion which

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*An Epistle to be plaines*

which teacheth lying and murdering to  
support and aduance it selfe, must needs  
be so likewise.

He therefore being pressed with the  
Assumption, denied it much by dis-  
tinguishing, that howsoever some of  
them had practised so, yet it was not  
their doctrine, and that if it could be  
proved to be their doctrine, he would  
utterly renounce his Religion, and  
ioyne himselfe againe to it.

This I undertooke to promise vnto  
him: but lying some miles distant from  
him, and having my calling to follow,  
which I was necessarily to attend, the  
Lord our faithfull and most gracious  
Father, seeing my unfained desire for  
his reclaiming and salvation, under-  
tooke for me the proving of it, in such  
a manner, as whereby to give satisfac-  
tion for the truth of it to all the world,  
and for ever to stop his mouth, and the  
mouthes of all our aduersaries, even of  
every one affected to that Popish Reli-  
gion, and that two waies.

First, this conference of ours, and  
so my promise being but a little before  
the powder Treason, it proved it selfe,  
or rather, his heavenly Majestie mani-  
fested it by themselves, leaving them up  
to themselves in that very powder Treason,  
wherein there was for the support-  
ing and aduancing of their Religi-  
on,

How the  
Lord mani-  
fested the  
truth of this  
Assumption,  
that this is  
their do-  
ctrine.

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on, first such a murder intended, as the world before that day never heard of.

And secondly, as great as it, devised not only to cover that bloody fact, for the present; but by it to have destroyed all the rest, who had escaped that blow, even all truly professing Christs Gospel, in all countreys of the earth, under the name of Puritans; for that they had committed such a fact, viz. That the Puritanes had blown up the Parliament house: like as when it was discovered, they gave it forth, that the Puritans had intended it. That which should have beene their owne most detestable act, they sater vpon the people of the Lord, whom they would have butchered by it, and blowne up for ever.

Now this whole act of this devillish and deadly preparation, we know, was proved to be done by the advice of Father Garnet, and other their superiours. And therefore it being their doctrine, that they are to obey their Superiours and Ghostly Fathers, obediently, in all things which concerne the promoting of the Catholike cause, and therefore to be ever ready to adventure their lives, I appeal to the conscience of this Gentleman, and the consciences of them and you all, whether it bee not their

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their doctrine by necessary consequence.

2. His heavenly Majestic & goodnesse declared it thus further for me soone after, upon the same occasion of the Powder-treason; in causing <sup>\*Mr</sup> Doctor *Martin* (a man meet for his learning and knowledge of their works) to prove it against them, in his booke called, *An exact distinction of Popish doctrine in the case of conspiracie and rebellion, written by discission from our Superiours*; together with his Defence thereof in his *Encounter against Parsons*. In which he doth manifest this to be their plaine and direct doctrine; setting downe their places out of sundry of their chiefe Authors.

3. The Lord hath moreover caused it to be published not so our Nation alone, but as it were to the whole world, in that booke which is called, *Revelatio Consiliorum quae in Synodo Tridentina erant inita, & in hunc usque diem continuata*; viz. The revealing of Popish conspiracies, betweene the Pope, the Emperour, and other Popish Princes and States of the Christian world from the beginning of the Conncell of Trent until this day, for the overthrowing out of the Gospel of Christ, and destroying the professors thereof, either by fraud under

pretence

\*Now L. B.  
of Lichfield.

### hearted seduced by Popery.

pretence of peace, or other leagues, or by open hostile and cruelty; whensoever their time and opportunitie serves; which booke hath sundry of the Popes Bulls annexed to it to the same purpose. And likewise the Lord hath caused it to be thus divulged by sundry other bookes and meanes. But this I have already set downe in the third part of this Watch, and namely in the Idolatry of Iudah hastning the Captivitie; which matter (if ever heretofore) concerns our whole Nation, and even all the Churches seriously to lay to heart.

Now this one very fact of theirs alone, might have beene fully sufficient to have caused all of them to have acknowledged the truth of that Assumption; and thereupon to have utterly renounced Popery, and embraced the Gospell againe; if God had beene so pleased to have opened their eyes, or touched their hearts to have considered of it as in his presence, and much more those mentioned bookes, and many such like discoveries.

But sith that (notwithstanding all manner of convictions by such notorious practises formerly, such manifestations by writings, and even from their owne bookes) most of them in stead of renouncing Popery, and joy-

Part 3. c. 11.  
p. 349, 351.

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ning to us againe, are much more obstinate; and the number of them is increased, and that they doe daily grow in their induration against all the Lords most gracious warnings of them, and that all the Iesuits and Iesuites, doe set themselves as Pharaoh and Egypt, to pursue all his Israel at this once, into the very heart of the sea; and also seeing that all their simpler sort are so farre enchanted by their *Iammes* and *Iambyes*, those their Iesuits and other Seminarie Priests through their illusions, and hopes at length to prevaile, at least by these their practises of equivocations and murders, I have thought it my durie yet once againe to manifest here still further the evidence of this Assumption, viz. *That Popery practiseth and teacheth lying and murder to support and advance it selfe*; and therefore is undoubtedly of the Devill.

Who can tell if yet at length our blessed God will not be pleased to awake that Honourable Ladie, and that devoted Gentleman, with others of them, (which I beg of his sacred Majestie even upon my knees) to consider better of their estate and courses, and get themselves out of the power and paw of Satan. At least my certaine hope in the Lord is, that it may bee a meanes to helpe to keepe many others from

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from ever so comming under Satans banner.

And here I cannot but againe wonder at the goodnesse of our God, and of his speciall providence answering for me, and performing also my poore desire herein likewise, above all that I could ever expect, at this verie instant of time, now that this my hearts desire towards them, and our prayers to God for them, are to come into the presse, and into the publique view of all, and but even as it were immediately before. Which thing I cannot nor dare otherwise expound, but because hee would have all sorts to take notice of his love and care for us, and for all that are his people, to warne and save us all; and also of his infinite mercie, even to them, if any warning may yet serve to prevaile with them: or else of his most just vengeance, if they will suffer themselves still to be so wilfully blinded, and carried against him, his truth and servants in such a furious rage to their owne certaine perdition, and will not yet turne and betake themselves unto the colours of our Lord Iesus Christ.

First, hee hath manifested it anew, in discovering againe, (even as it were to all the world) the wickednesse of

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The Lord  
himselfe also  
daily more  
and more  
manifesting  
the truth of  
it, to leave  
all the obsti-  
nate more  
without ex-  
cuse.



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that Religion in this behalfe, in causing our whole nation, not onely to take more full and certaine notice of their dealing, and to bee enforced to seeke by all meanes to prevent the mischief and danger by it; but also all the Churches, even all the earth, to see how by delays and faire pretences (*which have indeed beene nothing, but were untruths and guls, to speake plainly of them*) they have devoured so great a part, and are readie presently to swallow up all, under pretences of mariages, of more strong leagues, and more firme peace, according to their ancient devices and practises, & agreeably to their holy Councils at Trent, in the booke mentioned before: so as even all the world rings and cries out of it.

See the book intituled, An admirable discoverie of an horrible attempt; slanderously fathered up-on them of Rochell.

1. In the new French practice of the Iesuites, confirmed both in print, and also by letters to sundrie Merchants from men of credit, whereby they sought to make our Religion odious to Kings, Princes, and States, for treasonable plots: and so to set them all to band themselves to root it and us utterly out of the earth, and specially to make France once againe to flow with Christian blood; for that such as they are, have nor yet drunke blood enough

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enough, though all their Iesuited sort are made drunke alreadie, with the bloud of the Saints, and Martyrs of Iesus.

3. By causing at this time their Art of equivocating and lying to come to light, and to bee published to the view of all sorts amongst us. How these Iesuites have beaten their braines, and even gone beyond Satan himselfe, in devising, maintaining, and practising this devillish Art, which wee may well call their new Blacke Art, for which I referre all to Mr. *Masons* booke of *The new Art of lying, covered by Iesuites under the vaile of Equivocation*. That all may see and bee for ever fully satisfied, that these are their doctrines, & the verie chiefest of them, in the refining and perfecting whereof, they bestow most paines.

4. By that late and notable Discoverie out of their owne bookes, by Mr. *Gee*, who was one of them; wherein he hath set downe such impious tricks and devices of their Priests and Iesuites, that (as hee there saith) all may justly hoot at them, for most abominable impostors and liars. The reading but of some of which will manifestly cleere whatsoever I have spoken in this behalfe, and this Assumption.

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This likewise comming forth in Gods speciall providence at this verie instant, for the more full conviction of all, or leaving all more without excuse, and to stop everie mouth that shall plead for them.

Yet to passe over all these, and this also; that all sorts doe know, that their Iesuites and Confessours are the chiefe contrivers and abettours of all their chiefe stratagems, and that nothing is done without them. And albeit wee are nothing to regard words, when their deeds, according to their Doctrines and Constitutions, are apparent to all the world. And that although they may delude little children, by affirming that these are not their doctrines (if any dare still deny it against the witnesse of his owne heart) yet men, having their braines in their heads, can never bee so besotted, unlesse they will wilfully joyne hands with them, or suffer their eyes utterly to be put out.

For that which they say; That they are not their Doctrines, unlesse wee can shew them out of the Councell of Trent, or some of their chiefe Councils; can any man imagine, that the Councils would openly professe them to proclaime to all the world, that they  
and

## hearted seduced by Popery.

and their Religion is of Satan? or can wee thinke or imagine, that so many of their Iesuites should publish them unto the world, unless they were the advice of their Popes, and indeed their Doctrine.

But to passe all these things over, and to leave them to their further consideration, to worke better upon their consciences: what can they yet, or any other say to their Doctrines, which the Holy Ghost calls, *Lies through hypocrisie*, devised to devour us all?

Such as this here discovered, *That they have more holy devotions than we, &c.*

And even for all their Doctrines joyntly to leave it to the consciences of all whether all of those wherein they differ from us, and for which they so contend, bee not Doctrines merely devised to please the corrupt nature of man; to hold up that Hierarchie of the Pope, and tyrannie of that Sea of Rome, viz. of their Pope, Cardinals, Abbots, and the rest: And also for their bellies; and that they may keepe all the world in slavery, and to hide their wickednesse. And more specially what their Doctrines are concerning Purgatorie, Masses, Indulgences, Pardons, even for the

All their Doctrines lies in hypocrisie.

2 Tim. 4. 2.

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time to come; Miracles done by this Saint and that, and by this Relique and that: and concerning their holy Reliques themselves, and so all their doctrines of Equivocation, mentall Reservation, and the like, whether they be not all (to speake as the thing is) notorious lies to keepe the poore people in ignorance, & in their blinde deuotions and slavery to them; yea to muzzle them in their murdering zeale against the true Church. Which if it be so, then the Assumption is most manifest to all the world, even to children, and almost to sucking babes: *That Popery teacheth lying and murder, or that which tends thereunto, viz. to the destroying of all either soules, or bodies, or both.*

Appeale for  
the truth of  
the Assump-  
tion.

Now for the truth of all these things, I appeale first to the Lord Iesus, the Iudge of all, to iudge betweene us; and that I have written according to the perswasion of my heart, grounded upon the word of the Lord, and upon their writings and dealings.

1. I appeale to the sacred Scriptures, by which we and they and all our doctrines must be judged.

2. To the universall consent of all the true Church of Christ.

3. To every one who professeth the Gospel

*hearted seduced by Popery.*

Gospell according to the doctrine of our Church, and our good lawes.

5. To their owne hearts and consciences, I meane of all the learned, and cunninger sort of them, and to the consciences of all, when they shall be so awaked, as to thinke that they are to appeare before Iesus Christ to give an account.

For particular proofes of these and other disputes, I leave them to the Treatises mentioned before, and also to the more learned, and them who have better leysure. It may be sufficient for me to have made them manifest to all who professe Christs Gospell, and who judge indifferently, and to leave them and their consciences thus convinced unto the Lords Iudgement seat.

And now these things being so, I appeale againe to their consciences, and the consciences of all the world, concerning the evidence and necessitie of these Consecrations.

1. Whether the Assumption being true, that Religion of theirs be not of the Devill, by our Saviours owne reason, and therefore that all of them must either renounce, and even abjure it, or else professe themselves to be of Satans Religion, to maintaine it, and

Appeale for  
the evidence  
of sundrie  
Consecra-  
ries.

Lucas 1.  
Matth. 23.

## *An Epistle to the plaine*

to fight for him against our Lord Iesus Christ, and that they will still doe it.

2. Whether all sorts are not bound to seeke to save themselves from that lying and murdering Religion, and to use all warrantable and holy means, both to reclaim all from it, to the end to save them, both soules and bodiēs, and also to deliver all the Churches and people of the Lord, from the danger of being suddenly surprized, and murdered thereby; and so far as God inables them any way, to take away all the dishonour and provocations of his sacred Majestie, which may come thereby, as by all other such hainous sinnes. This I humbly submit to the judgement of all; seeing whosoever is not with our Saviour is against him, and that whosoever saves not, destroyes. That the Magistrates and all in authoritie are the keepers of both the Tables, each according to his place: and for that the blood of all must be required at the Pastors and Watchmens hands, according to the charge committed to every one of them, if they be not faithfull in their severall places designed to them by the Lord.

Luk. 11. 33.

Ezek. 33. 7, 8.

\* I could  
with them &c

\* Wherefore I intreat them and all  
others

*bearded seduced by Popery.*

others seriously to thinke hereof, as in the presence of our Lord Iesus Christ, before whom I have written, in duty to his heavenly maiesty, for maintaining his glory, and holding up the scepter of our Lord Iesus, and in love and duty to all sorts, chiefly to all in high place, for the saving of all, or to leave the obstinate utterly without excuse.

And thus much also for the prooffe of the Assumption, and the shutting up of this inclosed Epistle.

Unto which, if this Gentleman, or any one for that Honourable Ladie, will offer to reply, let me but crave this of him, whosoever he be, which equitie and wisdom will require.

1. First, to doe it in love and with good advice, as in the presence of our Lord Iesus Christ, without all shifts or devices against the light of his conscience, even as I have endeavoured, and onely for the finding out and maintaining the truth, whereunto (God willing) I shall ever yeeld, if any one in any thing shall rightly shew mee my error, and I shall moreover acknowledge my oversight,

2. And secondly, let me request of him, that hee will bethinke himselfe wisely, for what he pleades, and also

all other of the simpler sort to read such little treatises as shew how Popery is against the main grounds of Religion, and first principles of the Catechisme; as namely a little booke called a pill to purge out Popery, with the shifts of the Iesuits by Master MILLER and the like. Request to all opposers.



*An Epistle to the plaine*

for whom, whether he doe it not even for Satan, and for the upholding of his kingdome by his chiefe workes of lying and murder; and also to consider against whom he doth it, whether it be not against our Lord Iesus Christ, and against all his Saints and people: and withall to thinke, how hard it is for him to kicke against the prickes, and that against the light shining clearly in his heart. And yet more also, to ponder wisely what it is to give Satan advantage, but by one lie only wilfully maintained, and especially such a lie, as tends but to the murdering of one soule. And how much more then, when it is to maintaine the Art of lying devised by and for the devill himselfe; to hold up his kingdome, and to overthrow the kingdome of Christ, and for the deceiving and destroying of innumerable soules, even of all bewitched by them; and tending to the destroying of all the people of the Lord, and the rooting them out of the earth. Now dreadfull it will be to stand before Christ, to give answer but for the blood of one soule alone; when Abels blood, the blood but even of his body alone, cries so loud from the earth, and makes Cains such a runnagate

*hearted seduced by Popery.*

gate all his daies, to be in hell whilst he was yet here in the earth; yea before hee came into that place of torment designed for him and for all other wicked men, and chiefly for all liars and murderers, to bee tormented there for ever.

4. And finally, let mee wish him for his credit (if he respect nothing else) to answer all these books which I have mentioned, as well for the cause of the learned as the vnllearned, because they are (as it were sent of God) to manifest the truth hereof; and then I have no doubt, but he our most blessed and onely wise God, will both reply and answer for us still, and so maintaine his owne cause, as to put them all to silence, at least in the pit which they are digging for us, and that for evermore.

Thus have I through the good hand of my God, made way to the satisfying of the holy desires of those worthy Personages, which wish so Honourably and Christianly unto you, & that we may match our chiefe Adversaries in our devotions; although we doe already (as all may plainly see) goe so far beyond them in this kinde; and also to the end that you who meane plainly, and have not  
your

*An Epistle to the plaine*

your hearts yet tainted with their bloud-thirstie desires, & all others, may perceiue, how you have been and are deluded, and even enchanted in every one of these respects: by which scale, all may measure the rest of their lying doctrines and devices. And withall I hope that I have made it evident to the consciences of all, that all sorts must renounce Popery, and embrace the Gospell; or else professe themselves to be of their father the Devill, and that they will fight against Christ. To try if the Lord may be pleased yet to shew them mercy, to come out of the snares of Satan, either by the cleere manifestation of these delusions of his, or by the prayers and teares of many of his people, crying jointly for all, to hale and pull them out of Egypt and Sodome, for what are not the joint prayers of Gods people able to doe?

Now these things being so, this delusion so laid open, and the Assumption so plainly proved and demonstrated to the convincing of everie of your consciences, as I am fully perswaded before the Lord, give me leave in tender commiseration to turne my speech unto you all, who dare still stand out against his Majestie.

Oh

See Peters enlargement, concerning the power of faithfull prayer.

## *hearted seduced by Popery.*

Oh bethinke your selves in time, what it is to fight against the light of your owne hearts! what will follow the wounded conscience, when the Lord shall wake it and call it to an account, which hee will certainly doe, either in this life, or so soone as ever you shall depart hence. Remember the cases of *Cain, Saul, Judas*, for fighting so desperately against the light, and so standing forth against the Lord and his most gracious offer of mercie.

Oh bethinke your selves in time of his terrible and most glorious Majestie, against whom you have so fearefully sinned, as to provoke him not onely against your selves, but against this whole Nation, even against us all, for your causes, in departing from him and his holy Religion, to a Religion of such abominations, and so manifestly convicted and declared to be of Satan his swornemie!

Remember the dreadfulnesse of his wrath, so declared in the irrevocable punishment of the Angels that so fell from him, of Adam, the old world, Sodome; and that which shall be so fearefully revealed when Christ shall come with thousand thousands of glorious Angels, in flaming fire, to render vengeance to all who know him not, and

who

1 Theff. 1.  
7, 8, 9, 10.

## *An Epistle to the plaine*

who will not yeeld obedience to his heavenly Gospell, and much more to all his obstinate enemies.

Consider well how your sinne is increased not onely being committed so contrarily to your Baptisme vow, but also by all the evictions of the abominations of that idolatrous, lying, and murdering Religion, especially in this Nation, since the time of the first casting it forth so publikely by Parliament, and even untill this verie day, and now last of all by this Discoverie of this forged delusion, wherein so many others of yours like unto it are included.

Thinke what it is, not onely to bee barred out of Heaven, deprived utterly of all the joyes thereof, but moreover to be thrust into hell, to abide the torment thereof with Satan and his Angels for ever, and ever: which must needs come upon you, if that Religion of Rome bee such, and have such supporters, as you have or may see set before your faces.

If you will not reade this, but bee as the deafe adder stopping your eares, and in stead of Satan hiding away and blinding your owne eyes, yet I hope you have each of you some faithfull friends, who (beleeving the Gospell, and perswaded of your delusions as I am) will

*hearted seduced by Popery.*

will play the parts of faithfull Physicians, & true loving friends towards such as are indangered by extreme distempers in burning fevers or the like, or in extreme perill of perishing by water or fire, or any way else; viz. which will make these things knowne unto you, & urge them upon you for your preservation and recoverie, so to declare their uttermost love unto you, to the end to convert you, and bring you to us againe, and to our Lord Iesus Christ, and so save you from hell: though for the present they adventure your displeasure, as I also must.

Howsoever, this shall bee my rejoicing and my witness for me before the Lord, for my dutie towards his heavenly Majestie, and towards his Vice-Gerent our royall Sovereigne, & of my love and dutie towards this Church and Nation, and even you all in this behalfe. For which, entreating him in his rich mercie to make it effectuell, I commit it and you to his Grace, which works above all that wee can conceive, and shall rest ever striving with you,

*I. B.*





TO EVERIE  
TRUE CHRISTIAN  
Soule, rightly taking to heart  
the estate of Christs poore  
Churches and disper-  
sed Flocke.



Christian Reader, if thou  
take to heart the dis-  
honours done unto our  
most holy God, the  
trampling under foot  
the Gospell and Scep-  
ter of our Lord Iesus  
Christ in so many parts of his Church, the  
miserable estate of his people and servants  
professing his name, under the slaverie and  
tyrannie of Antichrist, or the wofull condi-  
tion of the remainder of Gods elect not yet cal-  
led & gathered forth but remaining under  
the power of Satan; or if thou regard but  
the saving of thine owne soule, afford some  
assistance to him and his poore people, espe-  
cially now that hee so graciously calls upon  
thee, and offers thee so much direction  
and



## To everie true

and helpe thereunto, even in these meditations and prayers besides many others.

Consider of them well; and so farre as thou findest him calling on thee, to put them in practice, set thy selfe forthwith to helpe in this blessed worke. If any of them, either meditations or prayers, seeme unto thee weak, as they must needs be, having beene written for most part when many others slept; and thus because of the industrie of Satan and his instruments, that they might not bee any hinderance unto my calling, yet are they such as thy Christ expects at thy hands, so far as they are soundly grounded upon his sacred truth, and agreeable to his heavenly will. Give him thy heart and best affections, and better the forme in thine owne devotion, remembering ever for whom they are chiefly intended, viz. to helpe the weaker sort, which are not able to pray of themselves, according to these occasions.

If they seeme over long for thy occasions, yet are they so divided, as thou mayest leave off, and begin againe wheresoever thou pleasest, onely fitting some generall beginnings and ends of the prayers, according to the other, or according to thine owne holy meditation.

If this offend thee, that they are set downe in a booke, remember the publique prayers, that in all ages have bene so in the Church, and yet most pleasing and available. Let the consideration of so many of thine owne nation, yea so many of the chiefe thereof.

## Christian Soule.

of, so fearfully seduced, and even bewitched by Iesuites, and other Seminarie Priests, and everie day more and more falling away, to the indangering not onely of themselves, but of the whole Land continually, provoke thee to this dutie: and especially seeing they professe themselves to have beene drawne to that Romish Religion hereby chiefly; That they in their Church have more devotions, and spend more time therein, than we in ours.

Let this move thee to take some pittie of them, and to helpe by thy prayers, to pull them out of the fire of Gods vengeance, and likewise to keepe others from falling from him. Let their blinde zeale and superstitious devotions (which condemnes the coldnes and securitie of the greatest part of those, who professing Christs Gospell, yet pray so little, and which is one principall cause of their stumbling, I speake upon certaine knowledge, both concerning high and low, noble and meane) let this, I say, provoke thee to more devotion in holy meditations and instant prayers, according to the word and will of thy God, and enforce thee hereunto, to spend daily some part of it, as God gives thee more fit opportunitie; or as thou hast more neglected these. They (as is said) use some devotions daily to pull soules out of Purgatorie; be thou instant for them, to pull them from the power of Satan to Christ.

Begin thus to redeeme thy time, so daily  
mis-spent,

## To everie true

mis-spent, and that so long, untill thou shalt see Gods glory recovered, the scepter of his Christ set up againe in all places whence it is removed; with the deliverie of thy brethren in all forraine parts; and the dangers past which are so threatened towards all the Churches, and namely our nearest and faithfull neighbours, and even towards thy selfe. Suffer not these blinded soules to rise up in judgement against thee, that they have spent more time and paines in their devotion to serve Satan and Antichrist, and to hold up his throne, to their endlesse perdition; than thou to serve our Lord Iesus, to the saving thine owne soule, and the lives of all his people.

If thou wouldst be ready to spend thy goods, and to adventure thy life for the glory of thy God, for thy Christ, and his Church, at his command; yea if thou wouldst bestow any labour or cost, to save thy native Countrey or Countreyemen being in danger, and much more the Lords Anointed, with our Royall Prince, and that most illustrious Prince and Princessse Palatine, all of whom have shewed so much love to Christs Gospell, and if thy heart be truly affected to that sweet and happy progenie, then be ready to helpe them all by thy prayers: especially sith thou maiest doe this without any cost or losse, and hast helpe offered from his Majestie, and the same also, not onely put into thy hands, but, as

## Christian Soule.

it were, into thy mouth; and withall thy hands holden up by him to doe it. Doe it therefore as well as thou canst, if thou regard but thine owne case, either of soule or bodie, thy present or eternall estate.

I have purposely in many of the prayers, followed the order in the first part of this Watch, which I have taken for a good direction, both for that it hath bene so oft tried by the learned to be according to the true Rule of Life, and for that the places for proofes are there quoted to avoid further labour: and that thou and all the weaker sort may learne together both to watch and pray for your selves and all the people of the Lord, and so be sure to prevaile with his heavenly Majestie.

If thou shalt finde or suspect any error, wherein thou dardest not joyne, signifie it as in love and in the feare of the Lord; and I shall (as I have ever bound my selfe) be most ready either to give thee satisfaction, or to reforme it; and yet in the meane time proceed in the rest joyfully with thy brethren.

Let us all joyne as being of one heart and soule, wherein we all agree, crying unto our heavenly Father, compassing him about at his feet for our selves and all his deare children; and he will surely heare our cries; and in his due time reveale every difference unto us, and wherein the error lieth.

I tie thee not to daies nor houres, but as thou observeest the Lord offering thee fittest opportunities,

## To everie true

opportunities, and as he shall move thee thereto: though because of Satans subtilty, and the falsenesse and corruption of our owne hearts, we shall finde by experience, that all the bonds whereby we can binde our selves to holy duties, especially of this nature and importance, are farre too little, so wee doe it in an holy wisdom and wise consideration, that we bring not a snare upon our selves.

Wonder not that I so oft goe over that heavenly prayer of our Saviours, and so strictly tie my selfe unto it, for that I finde it the wisdom of God, and the power of God, ministering still new and most heavenly matter even to this our present purpose; and also am fully assured that all the true Churches & people of the Lord both do & shall so finde it, and that more & more, as we more labour according to it; having also such sure directions and such undoubted promises; every part and peece of it containing promises to the prayer of faith, and to every true beleeving soule. Whereby we may have a certaine assurance from our Lord Iesus Christ the author of it, that he will accompanie it to every soule (that shall be so prepared, and so use it as he hath directed) with the power of his owne spirit, and be wonderfull in granting all things which we so beg according to his heavenly will, above all that any heart can conceive.

Remember also for thy better encouragement, how every prayer herein tends to the appeasing

## Christian Soule.

appeasing of the Lords heavy indignation, which hath bene thus far declared against his people: and thus by our joynt seeking to give him his glory in helping to reclaime and reduce us all to the obedience of his blessed Covenant of Grace, wherein is our life, and thereby to the deliverie and saving of all the Churches, the eternall salvation of all belonging to that his election of grace, be they now Atheists, Papists, wicked, profane, or whatsoeuer, and so to prepare the way in the uniuersall repentance of the Churches to the coming of the new Hierusalem, and the eternall glory of Sion. So that every one of us striving to pray faithfully and fervently, and to put in practise whatsoeuer we thus pray for; so farre as it concernes us, shall in every prayer and petition be true helpers unto our Lord Iesus and his poore Church; and for every such a service, even every houre so spent, receive our pay, and in the end for all a rich and most full reward.

Let every prayer be as the Sunne, beginning at thy selfe in thy meditations, but diffusing, and spreading the beames into all the Churches, chiefly to those which stand in most need thereof, and to every one of Gods chosen in all the world, so far as he shall enable thee and it concerneth them, and from them ever reflecting to thy selfe againe.

Thou hast heard the sound of the cruell warres abroad, the late preuailing of the enemy, the overthrow of the Churches, the  
new

## To everie true &c.

new threatnings of those bloody intendments  
against all the rest, and the increase of their  
rage daily. In these poore helpe, and the like,  
the Lord offereth thee weapons, and directts  
thee so to use them, that thou maist helpe  
them in the remotest parts; calls upon thee  
loud to come and helpe them, assures thee of  
a blessed victorie in the end, that then thou  
and all the true Church and people of the  
Lord shall sing the songs of Miriam and  
Deborah, and of the 24. Elders, and tri-  
umphe with Christ eternally, when all who  
have refused to helpe, shall weepe and waile  
for evermore.

Thus intreating that the Lord may at  
length awake thee and all his people, that  
we may each give up a happy account, and  
escape the dreadfull doome and sentence, for  
neglecting his glory, kingdome, and peo-  
ple, and may hence forward carefully use  
all the meanes which his goodnesse af-  
fords unto us for our present and eternall  
happinesse, I commend thee to his grate,  
and rest

Thy fellow-souldier in Christ  
thus striving with and for  
thee,

I. B.

## The Contents in generall.

1. **A**N Epistle to all the plaine and simple  
hearted people of our land seduced by  
Popery, or in danger thereof.

2. A preparation to instant prayer, accord-  
ing to the necessity of the times, and the pre-  
sent estate of Gods poore Church.

3. The prayer it selfe, divided into seve-  
rall parts, according to the severall branches  
of that heavenly patterne which our blessed  
Saviour hath set before us all to follow; con-  
taining therein the principall parts of the Eue-  
angelist; and how to make right use of all, spec-  
ially for these times; and so in praying, better  
to imprint and remember the whole.

4. A continuall quickning and putting  
new life into our prayers, that we may never be  
weary, nor ever give the Lord over, untill we  
have prevailed with his heavenly Maiesty.

In the preparative this is ever to be  
had in fresh memory.

That all who are to helpe in this worke, are  
to labour to bring their hearts to a due consi-  
deration of all these things following, and to  
have a right feeling and practise of them, so  
farre as they concerne us.

1. How the Lord hath bene wont to looke  
for some to helpe him, in all the great delive-



## The Contents in generall.

rances and distresses of his Church: and how he expects the service of all his at this day.

2. What necessity there is of fervent prayer at this time, above all former times, in what needs the whole Church, and every particular member stands of our prayers: what a right feeling of the miseries and estates of our poore brethren each of us ought to have; and how we ought to seeke to helpe them hereto to the uttermost of our power.

3. What ones wee must be, and how qualified in all things, if wee looke ever to be heard in our prayers for the Churches, and hope to have our persons accepted.

4. How our prayers must be framed, that they likewise may be sure to be pleasing and available with the Lord.

5. What assurance we may have of the power of our prayers, so sent forth to prevail with our God, and to overcome.

6. How without these things, and much more if we be of contrary minds, and dispositions; our prayers are turned into sinne; and do helpe to kindle the wrath, and to draw downe the vengeance of the Lord more speedily and fiercely upon all.

7. That every one must strive, to be of the  
number

number of them, who are helpers in this worke  
or perishe, and how gracionfly the Lord calls  
every one of us herunto.

¶ 8. Particular prayers for helping the  
Churches, framed according to our Saviours  
direction: and the present necessity of all.

1 **A** Prayer that we may bee made fit  
and accepted into this service of  
prayer for the Churches.

2 **A** prayer for increase of love to all  
Gods Children, and that we may keepe a  
continuell fresh remembrance & feeling  
of the miseries of all our distressed Bre-  
thren, without which we cannot pray for  
them as we ought.

3 **A** prayer that we may know God to  
bee our gracious Father in Christ, and to  
grow in the assurance thereof daily, with-  
out which we cannot prevaile with him.

4 **A** prayer that wee may not deceyve  
our selves in our imagination, that we are  
Gods children (as most do) & so remaine  
unfit for this service.

5 **A** prayer that we may finde in us the  
particular marks of Gods children, for our  
further

further assurance and boldnesse in prayer.

6 A prayer for knowledg and right use of the meanes, whereby we may be made Gods children, & so grow up in our confidence and power in prayer thereby.

7 A prayer, that al may understand how deare Gods children are to him, that they may be to us likewise, and we therby able to pray more earnestly for them.

8 A prayer, that we may be able to lift up our eyes to our heavenly Father, looking beyond all earthly meanes, in all the troubles and perils of the Church, without which we cannot pray as we ought.

9 A thanksgiving for the deliverie of the Churches from Egypt and Babylon, with an earnest prayer for the full accomplishment thereof, and that we may never looke backe to them againe, to provoke the Lord against us by the same.

10 A prayer, that in token of our thankfulness for our deliverance, wee may all seeke to give him his glory in our unfeigned repentance, and walking conscionably in all his holy Commandements.

11 A prayer that we may all give God the glory of his inward worship, according

ding to the first Commandement, to helpe  
to pacify his Majesty toward y<sup>e</sup> Churches.

11 A prayer to bee able to discern the  
fin of the Churches; whereby he is disho-  
nored & provoked even by the transgres-  
sion of the first Commandement,

12 A humble confession of the finnes of  
the Churches; and an acknowledgement  
of Gods righteous proceeding agaynst  
them, for our unthankfulnesse and trans-  
gression of his lawes; and for that though  
we have heard of the miseries of our Bre-  
thren, we have not beene humbled, nor  
made our supplications for them as vvee  
ought, according to *Nehemiah*.

13 A humble confession of the sinne of  
our Land, so polluted by all the Popish  
sort, rejecting the Lord, and setting up the  
Pope of Rome, with his idolatry & super-  
stition, in place of him, and his pure wor-  
ship, to provoke his Majesty against us.

14 A prayer for all the simple-hearted,  
seduced by the Iesuites, and other Semina-  
ry Priests, that they may see how they have  
bin deluded, to helpe thereby, to plucke  
them from sathan, and bring them to our  
Lord Iesus Christ.

15 A humble Thankesgiving for our dread Sovereigne, with our gracious Prince and Princeſſe, and all the Royall Progeny; and for all our deliverances and preservations by them: with an earnest Prayer, that our finnes being forgiven, they may bee each in their times and places, the happiest heads of the most blessed people, that ever haue beene in the world before.

16 A humble Thankesgiving, that God hath thus farre heard our prayers; with an earnest supplication, that he may goe on to perfect his worke; and that as we have made entrance into this service, so we may all proceede, untill we shall see the full deliverance of all his Churches, the new Ierusalem, and the eternall glory of his Sion.

The other Prayers, and that which (God willing) shal succede, see in the end of all, after the Table of the particular Contents, to be added and bound up with the Rules

*Rules to be observed in the use of all the Meditations and Prayers.*

**R**emember throughout to expect not excellencie of words, but the power of God. Remember *Dauid* Sling, and *Ishuahs* Trumpets of Rammes horne. Thine eye being on thy Booke, let the eye of thy soule be at thy Christ, making intercession at his Fathers right hand; labouring to feele all in thy heart, and especially to have a right sense of the necessities of all for whom thou prayest, and so praying in Faith thou shalt prevaile.

*Rules to helpe to keepe us from ever declining from the Lord, and from all delusions, chiefly by Popery.*

- 1 **L**Abour to walke with thy God, as *Ezech*, making conscience of all thy wayes, specially of thy particular calling, and every holy dutie, in the due time; fearing all occasions of evill, watching and taking forthwith, all occasions of good.
- 2 Pray as he hath directed thee, respecting ever his glory and kingdome, and the generall state of his Church, before thine owne particular.
- 3 Strive to live under the best meanes, and vvith the best company which GOD shall vouchsafe thee.
- 4 Remember ever those strong delusions of Poperie, sent in Gods iustice for contempt of the Gospell,

pell, in not receyving the love of his truth, mentioned in the Epistle to the poore seduced people, and wichall keepe ever in minde those principall supporters and pillars of Popery, (viz.) lying and murther, the cheefe workes of Sathan, which shew that that Religion is of him likewise.

5 Consider well, how Popery overthrowes many of the cheefe Principles of the Catechisme. For this

*See a Pill to purge out Poperie.*

6 Be affraid of conferring with the Serpent, viz. inticers to Popery, or any evill, & of reasoning with temptations.

7 In all such doubt, first confesse with God, by holy Meditation and Prayer, as *Daniel* & his companions; after, with thy faithfull Minister, or some of the worthiest servants of God, so farre as God offers thee any opportunity.

8 Strive to reioyce in the Lord alway, and in thy happy estate through Christ. Pray continually, by liting up thy heart through him. In all things give thanks whatsoever come to passe. So thou shalt see the event happy, and thy selfe ever to prevayle vvith God, and more then a Conqueror.

Places

**P**laces of Scripture  
to be ever in our  
hearts, to quicken us and  
stirre up in us the pow-  
er of prayer.

**T**he eyes of the Lord are up-  
on the Righteous, and his  
eyes [are open] unto their cry.

Psal. 34. 15.

Thou wilt prepare their hart:  
thou wilt cause thine eare to  
heare.

Psal. 10. 17.

To iudge of the fatherlesse and  
oppressed, that the man of the  
earth may no more oppresse.

18.

Yea, before they call, I will  
answer: and whiles they speake, I  
will heare.

Isay 65. 24.

But let him take in Faith,  
nothing wavering.

James 1. 6.

The effectual fervent prayer  
of a righteous man availeth  
much.

James 5. 16.

Elias was a man subiect to  
the

17.



Places of Scripture.

the like passions as we are, and hee  
prayed earnestly that it might  
not raine, and it rained not on the  
earth by the space of three yeares  
and six moneths.

12.

And he prayed again, and the  
heaven gave raine, and the earth  
brought forth her fruite.

2 Kings 2, 12.

[Concerning him when he  
was rapt up into heaven, thus  
cryed Elisha after him:] My  
father, my father, the Chariots of  
Israel, and the Horsemen there-  
of.

2 King. 13, 14.

[And for Elisha, the king of  
Israel coming downe to vi-  
sit him in his last sicknes, wept  
over his face with the same  
words.] O my father, my fa-  
ther, the Chariots of Israel, and  
the Horsemen thereof.

Iob 22, 27, 22.

[Of him that makes and  
keepees peace with God, thus  
saierh the Spirit:] Thou shalt  
make thy Prayer unto him, and  
he shall heare thee, and thou shalt  
pay thy Vowes, &c.

The

## Places of Scripture.

*The innocent shall deliver the  
Iland: and it is delivered by the  
purenesse of thy hands.* 30.

[But as for the wicked thus  
he speaketh, which he would  
have all men take notice of &  
ponder well, having set a dou-  
ble note upon it.]

*The Lord is knowne by the  
indgement which he executeth:  
the wicked is snared in the workes  
of his owne hands.* Psal. 9, 16.

*What hast thou to do to take my  
Covenant in thy mouth, seeing  
thou hatest to be reformed, and  
hast cast my words behinde thee?* Psal. 50, 16, 17

**Entra**

Amend these slipper following,  
which has is defect in this  
blisful draught through want of  
meete layure, and our God  
will (I hope) bring it forth a  
game with all the rest of it,  
much more polished, for his  
owne glory, and for the good  
of all his people: whom I  
trust, during life, I shall not be  
wanting, at his goodnesse shall  
prouchise to assist me.

PAGE 17. put out these lines twice re-  
peated. p. 110. for our read this. p. 10  
l. 16. & p. 91. l. 3. unto: p. 99. l. 3. but more-  
over: 17. third general. p. 103. may. 109  
l. 1. seeke all. p. 137. marg. for Deut. reade  
Genes. p. 16 l. 12. for to do. 125. p. 164. l.  
1. admitted. 14. these. pag. 189. l. 5. as at  
Marg. l. 17 Deut. 10. 29. p. 120. marg. lin. 1.  
That. p. 129. l. 15. not onely. p. 300. l. 20.  
for wilt read mayest. p. 306. l. 10. run on.  
p. 346. l. 18. for best, most. pag. 348. l. 19. and.  
p. 384. l. 2. have.

PREPARATIVE  
to instant Prayer, according  
to the necessity of the Times,  
by thinking day and night of  
these things following, which have  
gotten them, or the summing of  
them into our hearts, and can have  
them ever as it were before our  
eyes, to cry instantly to our  
holy God, like as he hath  
directed, in his word, that  
we should be so.

The first general Meditation:  
How our Saviour looketh for  
some to help him, in the deli-  
very & saving of his Church.

First, we are seriously  
to meditate, and to  
bring our hearts to  
a due consideration,  
how our blessed Saviour, like  
as in the redeeming and saving  
of his chosen flocke from hell,

How our  
Saviour  
looketh  
for some  
to help  
him, in  
the deli-  
very & saving  
of his  
chosen  
flocke  
from  
hell,

How our  
Saviour  
looketh  
for some  
to help  
him, in  
the deli-  
very & saving  
of his  
chosen  
flocke  
from  
hell,

To meditate.

Isay 59. 26.  
Eze. 63. 3, 4, 5.

How our Sa-  
viour hath  
bene wont to  
seek for some  
to helpe his  
Church in all  
her extremi-  
ties,

His usual ma-  
ner then, to  
find out some  
to stand in  
the breach,  
and by whom  
he might  
shew himself  
gloriously  
for it.

so in all the greatest extremit-  
ies of his poore distressed  
Church, mentioned in his Sa-  
cred word, hath bene wont to  
looke long for some, that wold  
offer themselves to helpe it,  
and when he hath found none,  
to uphold or inuocout it, in his  
tender pittie and compassion,  
his owne arme hath saved it,  
his righteousnesse it selfe hath  
sustained it, in what sort hee  
hath scene it best.

And although he hath suf-  
fered it oftentimes to be grie-  
uously afflicted, yea sometimes  
almost utterly consumed, yet  
how evermore, when he wold  
deliver and save it from the  
violence and rage of the wick-  
ed enemies, or other imminent  
calamities, by some great and  
glorious deliverance, his usuall  
manner hath bene to seeke and  
finde out some one at least, that  
should stand up in the gap be-  
fore him, in more special man-  
ner

ner for it, that he might not de-  
stroy it; & by whom he might  
shew himselfe wonderfull for  
his people and chosen Flocke.  
Thus he found out *Ioseph, Mo-*  
*ses, Samuel, David, Iehosaphat,*  
*Ezekiah, Daniel, Hester, Mor-*  
*deay, Ezra, Nehemiah, and o-*  
*thers.*

Yea, how he hath moreouer  
euer sought & found out some  
few, whom hee hath vouchsa-  
fed to be his helpers, at least by  
their prayers and teares, for  
saving the rest: such as of  
whom he hath saide, *The Inno-*  
*cent shall deliuer the yload.*

These he lookes and calls for  
at this day: And of this little  
number, every true beseeving  
soule must needs desire to bee  
one, if hee love the Lord Iesus  
Christ, and his Church; yet, if  
he but love his native country,  
or his owne soule: or if he but  
onely feare that dreadfull curse  
denounced against *Moses,*

.12.2.2011

As Ioseph.

Some to bee  
helpers by  
their prayers  
and teares.

Iob 22.30.

These he now  
lookes for.

Every one  
must needs  
desire to bee  
of this little  
number.

**Inde 5.03.**

[illegible]

judg. 7:7  
Yet everyone  
is not fitted  
for this ser-  
vice.

Our Saviour  
hath taught  
whom they  
must be.

There is no  
book for

of this kind  
desire to be  
will need  
Twenty one

Curse ye Merow, said the Angell  
of the Lord: curse the inhabitants  
thereof, because they came not to  
help the Lord against the might-  
ty. And much more must hee  
needs contend for this, if hee  
rightly consider what a high  
honour and happinesse it is, to  
be one of that little number,  
chosen and singled out hereun-  
to, to bee. If it were but as any  
one of *Gods* three hundred.

Howbeit, every one having some few good desires, is not fit to serve under, and to helpe our Lord Iesus in this great work. He himselfe hath taught and directed us plainly, both whom we must bee, and how we must be qualified and fitted every way, if we will bee his Souldiers, and so fight in this spirituall battaile, as that wee may hope to prevzile. That every one of us must learne, and have in our hearts these instructions and directions following.

ing, which our Lord and Saviour hath in his infinite Wisdom set before our eyes, in that absolute forme & pattern of prayer, which for this end, and for every occasion of supplication to be made to him, and to his Father in his name, he hath given as a perpetual direction vnto his Church: unto which patterne, as of all other the most effectuell, sufficient, and certaine to this purpose, I haue herein still wholly tyed my selfe.

He then that desires to be any one of those whom hee lookes for, to helpe him heerein, and that will so pray, as that he may be sure to be accepted and prevaile; must know, as first Gods usual manner of proceeding in the deliuerie of his Church, so secondly, the necessity of fervent prayer at this time, above all former times; in what need the poor Church,

and yet  
the same  
ad

and yet  
the same  
ad

and yet  
the same  
ad

and yet  
the same  
ad

To meditate  
in the second  
place, of the  
necessitie of  
fervent pray-  
er at this  
time, above  
all former.



3. What a  
one hee must  
be.

4. How his  
prayers must  
be framed.

5. The power  
of such pray-  
ers.

6. All ocher  
unmeet.

7. How yet e-  
very one must  
endeavour to  
be an helper

et dicitur  
quodammodo  
etiam illi

and every particular member  
of it stands thereof, and must  
labour to have a true and lively  
feeling in his heart, of the mi-  
series and dangers which the  
Churches are in. Thirdly, what  
a one himselfe must be; & how  
qualified in all things, that his  
person may be accepted, if ever  
he looke to be heard. Fourthly,  
how our prayers must be fra-  
med, that they likewise may  
be sure to be pleasing and a-  
vayleable with the Lord. Fifth-  
ly, what power and assurance  
our prayers so sent forth, have  
to prevayle with God, and to  
overcome. Sixthly, that all o-  
ther but these are unmeet and  
unable to help, and after a sort,  
excluded from this service, and  
much more all that are of con-  
trary dispositions. Seventhly,  
how every one that lookes to  
be saved by Iesus Christ, and  
to stand at his right hand, must  
endeavour by all possible  
meanes,

meanes, to be fitted for this ser-  
vice, to be a helper to Christes  
poore Church herein.

The second generall Meditation,  
concerning the present necessity  
of this worke, and the timely  
discharging thereof, How ready and  
that lookers be to be saved by Jesus  
Christ, & to stand at his right  
hand, must endeavour by all  
possible meanes to be fitted for  
aid this service, to be a helper to  
our Saviours poore Church  
herein.

That wee may know the  
present necessity of this  
duty, and be able to cry mode-  
rately, the Lord call us fer-  
uently In the second place to  
meditate day and night, ac-  
cording to every part and pe-  
tition of that heavenly prayer  
of our Saviours, concerning  
the distressed estate of his poore

only well. &  
of the bro. I  
i. ap. 1. 1. 1.  
an. 1. 1. 1.  
an. 1. 1. 1.  
an. 1. 1. 1.

To see the  
necessitie of  
this dutie by  
considering.

1. The estate  
of the Churches,

1. How the  
Lord calls for  
our helpe, in  
teaching us  
to cry,  
*Our Father.*

To see the  
necessitie of  
this duty  
considering

1. The estate  
of the Church  
Christ

Churches at this day, and of all  
other poore soules belonging  
to his eternall election, living  
under the captivity & bondage  
of Sathan, and the tyranny of  
his cursed and cruell Instru-  
ments. And withall, he would  
haue us wisely to consider how  
he, even our Lord Iesus Christ  
himselfe, calles for our duty by  
this very prayer, strongest ma-  
ny other meanes: teaching us  
here to cry unto him for the  
rescuing and deliuey of all his  
Children, *Our Father, who art  
in heauen.* And to this end,  
how we are to labour to bring  
our owne hearts, and the hearts  
of all other the people of the  
Lord, to a lively sense and re-  
uerent feeling hereof; so farre as  
God enables us, and offers us  
opportunity.

meditation day  
concerning  
vision of that heavenly place  
of our Saviour, concerning  
the distressed estate of his poor  
Church

The first particular Meditation of  
this second generall point, con-  
cerning the calamities & dan-  
gers of our bretheren in all  
places, and those threatened  
towards our selves; and the  
chiefe meanes of deliverie and  
preservation from them.

**F**irst wee are to lay to heart;  
how many of our Bre-  
theren, the deere children of  
our heavenly Father (for whom  
our Lord and Saviour hath  
taught us thus to cry, as for our  
selves, Our Father) are now in  
grievous calamities of all  
sortes: that many others of  
them are in extreame perill  
to bee forthwith utterly de-  
stroyed, and devoured by the  
rage and power of Satan, and  
of his bloody instruments.  
That we also our selves, with  
all the rest of the Churches and

Our Father  
which art,  
God.

1. To lay to  
heart the ca-  
lamities and  
perils of all  
the churches  
and people of  
God at this  
instant.

sincere Christians in all the world, are in extreame danger every moment of time (as any of the designs of the Iesuits, or other mercilesse enemyes take place) if our heavenly Father doe not still protect and preserve us. And therefore as very many of our brethren abroad are in continuall feeling of their miseries, and of our heavenly Fathers most heavy displeasure against them for all their unthankfulness, crying at his feet, for his Fatherly pity, love, compassion to deliver and save them; so we ought likewise to doe for them, even so many of us as are already assured, or ever will assure our owne soules, that wee are his naturall children, and hereby doe desire to declare our naturall and childlike love and feare, in seeking to appease his displeasure, that hee may spare his people.

And

our Father  
which art  
in heaven  
To lay us  
in thy arms  
and to be  
thy child  
as the church  
and people  
of God in  
all ages

2. Pet. 1. 4.

And much more are we as  
 seek to prevent or mitigate,  
 the same heavy displeasure  
 kindled against our selves, and  
 hereby to stay the rage of Sa-  
 than & Antichrist, all of us be-  
 ing haerd and devoted alike  
 to destruction, by the malice  
 of the Serpent and his cruel  
 instruments; & all of us having  
 provoked our heavenly Father  
 alike (yes we more then any o-  
 ther) to leave us into their  
 hands, to be so tried by them;  
 but we be truly humbled, in  
 feeling our disobediences, and  
 be sensible of our provocations  
 of him by our want of com-  
 miseration towards them, and  
 of not taking warning by their  
 example: Thus thus wee may  
 lift up our cryes to heaven; that  
 hee in the tender bowels of his  
 compassion, may both succour  
 and rescue them, and also save  
 us from the like miseries,  
 which seeme ready to rise up-  
 on

2 To seeke  
 to prevent or  
 mitigate the  
 displeasure of  
 our heavenly  
 father.

1. To seeke  
 to prevent or  
 mitigate the  
 displeasure of  
 our heavenly  
 father.

of the  
of the  
of the  
of the  
of the

To consider  
how God  
hath ordai-  
ned Kings &  
Queenes for  
rulers to his  
church.  
Esay. 49 23.

on us for all our finnes and pro-  
vocations; Wee are withall  
to labour to bring our hearts  
to a right consideration; that  
our heavenly Father hath in  
the riches of his mercy ordai-  
ned Rulers & Governours and  
all in lawfull and holy autho-  
rity; especially Kings and  
Queenes to bee in his place, as  
nursing Fathers and nursing  
Mothers to his poore children,  
to deliver and pull them out of  
the lawes of the dragon, to  
carry them in their armes, and  
in their bosomes from the fury  
and violence of the Serpent;  
and to preserve and protect  
them that they may profess  
his name in peace and safety;  
and that therefore Satan must  
needs maligne them above all  
other, even for this especially.  
And likewise that hee hath or-  
dained the prayers of his peo-  
ple and children to obayne  
this at his hand; so to incline  
the

the hearts of all Kings and Princes and all in authority to pity them.

Howbeit we beseech thee O Lord that thou wilt not suffer them to be brought into bondage.

*The second particular Meditation of the second generall: How he hath bene wont principally to asse his glory in saving his Church by Princes and Governours.*

Secondly, wee are to labour to bring our hearts to a true understanding and feeling hereof, that as the Lord hath bene wont to glorifie his great name in former ages, thus in his pittifull compassion saving his Church and Children by Kings and Princes, and other deliverers raised up for them; and like as hee hath magnified his power and Fatherly care so oft before our eyes in such miraculous and gracious preservations of us of this nation, and

And the prayers of his people so to incline their hearts.

1 Tim. 2.  
1. 2. 3. 4.

Howbeit we beseech thee O Lord that thou wilt not suffer them to be brought into bondage.

*Hallowed be thy name.*  
As the Lord hath bene wont to glorifie his name by Kings and Princes saving his Church, so we may say Amen.



If we can  
give Christ  
glory in our  
repentance.

And the rather for that  
the enemy  
seeketh to  
trample his  
glory under  
foote.

and other our brethren a  
broad unto this day, especial-  
ly when wee were in the midst  
of the fire: so hee can and will  
magnifie it againe in a most  
wonderfull manner, if we that  
are his children can but give  
him glory in being unfainedly  
humbled for our owne finnes  
and the finnes of his people,  
and can meete him in faith by  
intreaty of peace, crying in-  
stantly unto him, *Glorifie Lord  
thy great name;* & doing only  
as he commandeth. And seeing  
all the bloody enemyes of  
Christ and his Church seeke to  
trample his glory under foote,  
he will therefore the rather get  
himselfe glory upon them, as  
upon *Rahab*, before all the  
world, when we shall be right-  
ly prepared for the same. *The*

The third particular Meditation  
of this second generall, That as  
Sathan and Antichrist haue  
set themselves to fight against  
Christ his kingdomes so our Sa-  
viour hath ordained Kings and  
Princes to hold up his Scep-  
ter, and to defend and protect  
his Subiects and Gospell.

**T**Hirdly, wee are to bring  
our hearts to a due consi-  
deration and deepe pondering  
hereof; how as the Gyants be-  
fore the flood: so Sathan, & his  
Souldiers haue set themselves  
to fight against heaven, and the  
hoast thereof; yea even against  
Iesus Christ our Lord & King,  
and how they haue cast downe  
his Scepter, Throne, and Dig-  
nitie, and trample his crowne  
under their feet, in all the pla-  
ces where they haue prevailed,  
and where they beare rule over  
Gods poore heritage.

And  
that

Thy king-  
dome come.  
How the e-  
nemies set  
themselves a-  
gainst Christ.

How they  
haue prevail-  
led.

Resolved to  
proceed.

That Anti-  
christ may sit  
again as God  
in his Tem-  
ple.

That as they  
thus seeke to  
lead Christ &  
his armyes  
captives.

that as they haue begunne and  
fearefully prevailed in manie  
places; so they haue resolved to  
proceed throughout the earth,  
to set up Sathan and Antichrist  
in the very Throne of our Lord  
Iesus Christ, to defile again his  
Temple, to make his house a-  
gaine a den of Theeves. That  
Antichrist may sit againe as  
God, in the Temple of God;  
yez in those very places where  
he hath beene formerly long  
cast forth: so that the zeale of  
his house even in this behalfe,  
should eat us up.

And also, wee are to bring  
our soules to a true sense here-  
of, that as they thus seeke to  
tyrannize over his people and  
children, to leade in triumphes  
as captives, both our Lord Ie-  
sus himselfe, and his armyes, and  
to keepe under all that belong  
to the Lord Iesus as slaves for-  
ever: so our Saviour hath on  
the other side ordained and ap-  
pointed

appointed Kings and Princes  
under him to hold up his Scep-  
ter, even his heavenly Gospell;  
and that he hath likewise de-  
creed and ordained, that even  
those of them which before  
had given their power unto the  
beast to fight against his So-  
veraign Majesty, and against his  
people, should againe with-  
draw all their power from the  
beast, when they shall see his  
wickednesse fully discovered,  
and give it wholly unto his  
heavenly Majesty, to accom-  
plish all his will, in making the  
Whore desolate, and for the  
advancement of his everlasting  
Gospell; when they shall truly  
behold the power and glorie  
thereof.

That he hath  
ordained  
Kings to hold  
up his Scep-  
ter,

Apoc. 17. 16, 17

And to make  
the whore  
desolate.

And to make  
the whore  
desolate.

And to make  
the whore  
desolate.

These are  
the things  
which  
shall be  
done in  
the last  
days

4. Thy will  
be done in  
earth, as it is  
in heauen.

How Satan  
& Antichrist  
seeke onely  
to be obeyed

Item of his  
proude  
ambition

To destroy  
out of the  
earth all who  
obey the lord

appointed Kings and Princes  
The fourth particula Meditation  
of the second generall How  
Sathan and Antichrist set up  
themselves to be obeyed, and to  
destroy out of the earth all that  
seek to obey the Lord.

Fourthly, we are to endeav-  
our to bring our hearts to  
a lively meditation and weigh-  
ing hereof; How Antichrist &  
all his limbeck who persecute  
Gods Church, & all other wic-  
ked and vngodly men, are so  
farre off from obeying his hea-  
venly wil and commandement,  
that they haue set themselves  
to satisfie onely their owne  
wicked lusts and willes, and to  
disanull all the commande-  
ments of our blessed God, both  
of his Law and Gospel, and all  
his holy and blessed will revea-  
led in the same; and with them,  
to destroy out of the earth, all  
those that desire to obey him  
accor-

according to his heavenly word; or that make any true and right conscience of his wayes and wil: yea, to put out all the true saving knowledge of our Lord Iesus Christ, to let up their owne wicked inventions in place thereof, and how they are in a dreadfull manner proceeding herein. That, as was touched before, there is nothing but the mightie hand and power of our Lord Iesus Christ, and the holy care and vigilancie of his Vicegerents, whose hearts he shall in mercy raise up for himselfe, and for his poore Church, together with the prayers of his owne Children, to prevent the same.

And withall, we are to strive to bring our hearts to a true feeling, how hard a matter it is for Gods owne deere people and children, being free from these trials, to lay these things to heart as they ought to doe, and

made the heart  
of our Lord  
Christ, to  
let up their  
owne wicked  
inventions

Nothing but  
the power of  
our Lord Je-  
sus Christ, &  
of his Vice-  
gerents, to  
hinder it.

How difficult  
for us to lay  
these things  
to heart.

And for them  
who are vn-  
der the trial,  
to submit  
themselves.

And godd  
to reuoc  
That we may  
more commi-  
serate them,  
or, in other  
words,

And godd  
of our  
greatest  
of heart

Give us this  
day our dai-  
ly bread.

and as his people haue beene  
wrought; and also how difficult it  
is for them which are tryed by  
these greivous afflictions,  
which they undergo, to submit  
themselves to Gods will, and  
to make a right use of them all,  
And to cry with our Saviour;  
Father, if it be thy will, let this cup  
passe from me, yet not our will, but  
thy heavenly will be fulfilled. Bles-  
sed be thy holy name. That so we  
may the more commiserate  
their estate, and help them cry-  
ing heerein.

The fifth particular Meditation  
of the second generall; Concer-  
ning the innumerable miseries  
which our Brethren indure, de-  
prived of the outward comforts  
of this & the better life, & how  
deplorable the like may be to us.

**W**E are yet further in the  
fifth place by continuall  
and

and serious pondering of the  
 to bring our hearts to a more  
 right fellow-feeling of those  
 innumerable miseries mentio-  
 ned before, which our poore  
 bretheren, the deare children  
 of the Lord, do indure in every  
 place, where Sathan and Anti-  
 christ have prevailed, especial-  
 ly by this late bloody sword,  
 wheresoever it hath come;  
 how they have been, and still  
 are in so many places deprived  
 of all the comforts of this life,  
 of food, raiment, harbour, li-  
 bertie, meanes of health and  
 peace, lying under famine,  
 nakednesse, slavery, sicknesse,  
 perill, sword, and all the mis-  
 eries that follow upon them  
 where the mercilesse idola-  
 trous souldier is made drunke  
 with the blood of Gods  
 Sailes, having none to flie to  
 to succour them, but onely to  
 cry unto the Lord. And more  
 also enduring the famine of  
 their

To bring our  
 hearts to a  
 feeling of  
 their mis-  
 eries.

of the Lord  
 do indure  
 in every  
 place, where  
 Sathan and  
 Anti-christ  
 have prevailed

especial-  
 ly by this  
 late bloody  
 sword, where-  
 soever it hath  
 come; how  
 they have  
 been, and  
 still are in  
 so many  
 places de-  
 prived of  
 all the com-  
 forts of this  
 life, of food,  
 raiment, har-  
 bour, libertie,  
 meanes of  
 health and  
 peace, lying  
 under famine,  
 nakednesse,  
 slavery, sick-  
 nesse, perill,  
 sword, and  
 all the mis-  
 eries that  
 follow upon  
 them where  
 the mercile-  
 sse idolatrous  
 souldier is  
 made drunke  
 with the  
 blood of  
 Gods Sailes,  
 having none  
 to flie to  
 to succour  
 them, but  
 onely to  
 cry unto  
 the Lord.  
 And more  
 also endu-  
 ring the  
 famine of  
 their

of the Lord  
 do indure  
 in every  
 place, where  
 Sathan and  
 Anti-christ  
 have prevailed



THOUGHTS OF  
A CHRISTIAN  
IN PRISON  
- Clm 110

To thinke  
how neere  
the like may  
be to us.

How we  
have deser-  
ved to drinke  
more deeply  
then any o-  
ther.

How we hale  
on these.

their soules, having none to  
feed them with the word of  
life, none to minister a word of  
comfort to refresh their faint-  
ing hearts.

And withall wee are wisely  
aforehand to lay to heart, how  
nere the like miseries may be  
unto our selves, how we have  
deserved to drinke of the same  
cup in a deeper measure; for  
that wee haue not knowne the  
day of our long visitation  
which hath been in so much  
mercie; but have abused these,  
and all other our Blessings, so  
as never Nation more. And  
finally, that wee are the faster  
haling and pulling these evils  
upon us, for our want of com-  
miseration; for that our bowels  
have not, nor yet doe earne o-  
ver them for their innumerable  
miseries which they abide; and  
that we have and doe so gene-  
rally by our impenitency and  
induration set our selves as a-  
gainst

unto the day of slaughter  
How by those principally  
whom the Lord hath set over  
us for our foster fathers and  
mothers we have hitherto  
been preserved from these thus  
farre forth, through the tender  
mercy of our heavenly father,  
and may hope, that hee will so  
preserve us still, if we shall once  
be awaked, to make a true and  
right use hereof.

How the Lord hath  
hitherto pre-  
served us by  
Kings and  
Princes.

The sixt particular Meditation of  
the second generall concerning  
the finnes of the Churches, and  
namely, the generall abuse of  
the Gospell, and the blessings  
which accompany it, and  
that our finnes are most hea-  
vy now for our unthankfulness.

Slightly wee are moreover to  
stravell with our owne  
hearts to bring them to a right  
sense and feeling of our owne  
finnes

Forgive us  
our trans-  
gresses as we for-  
give them  
that trans-  
gress against  
us.

To bring our  
hearts to a  
scale of the  
finer to pro-  
voking the  
Lord.

and again  
129054

Chiefly car-  
nal gospelling

in 129104

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finnes, and the bones of other  
Churches, and chiefly the most  
heynous and crying sin there-  
of, which have provoked the  
Lord to so heavy displeasure,  
that to begin to proceede a-  
gainst so many of his own dear  
children abroad, and amongst  
other, that carnall Gospelling  
of barely professing the name  
of the Gospell, but without  
any power or life thereof, so  
much complained of in all the  
Churches.

That our blessed God, ha-  
ving committed unto us the  
hidde treasure of his heavenly  
Gospell, wee have not esteem-  
ed of it accordingly: that we  
have onely professed it in word  
for the most part, but have not  
shewed forth any power of it  
as we ought. That wee have  
not caused our light to shine  
so before others, that ye sit in  
darknesse, and in the shadow  
of death, as that they seeing  
our

our good works, might come  
from the kingdom of Sathan  
to God, and glorifie our Fa-  
ther which is in heaven. That  
thus he hath now already so  
fearfully proceeded against  
so many of our brethren in  
forreigne parts for these and  
other finnes, according to the  
threatnings denounced in his  
Law, and is so still going on  
forward in the height of his  
displeasure, and yet wee for  
the most part, remain without  
any true sense hereof, and the  
best of us without that which  
we ought to have.

Then from them abroad,  
we are to come home unto  
ourselves, and to our owne  
finnes; and herein to consi-  
der seriously, that our finnes  
of this Nation, may justly  
seeme more heynous then  
theirs, or of any other people  
under heaven, and therefore  
cry louder for vengeance,

both

C

both

That the  
Lord hath, &  
is still so fear-  
fully proceeding  
for these sins,  
according to  
the denunci-  
ation in his  
blessed Law.  
Leuit. 26.  
Deut. 28.

And when we  
amongst

And when we  
amongst

Our sinne in  
not submit-  
ting our selve  
and seeking  
to pacifie the  
Lords wrath,  
who hath so  
many wayes  
shewn with  
us, that wee  
might spare  
us.

By his Mes-  
sengers.

By mercies &  
iudgements.

Wonderfull  
preservation  
& deliveran-  
ces.

That our sin-  
nes are so over-  
spred & com-  
mitted with  
so high a  
hand.

both in that the Lord hath so long called us to repentance, not onely by the voyce of his Spirit in his heavenly Gospel, and by as many of his worthy Messengers, as euer he sent to any Nation before; but also so long warned us, and striven with us, that he might spare us, by all the other meanes that ever he used to reclaime any people, both by mercies and iudgements, and by his fatherly rods & corrections; more especially by such wonderfull preservacions of vs from our just feares, and so admirable deliverances, when we were in the midst of the fire, and when yet wee were without any sense or feare thereof, or power to helpe or save our selves.

Also, for that our outragi-  
ous sinnes and abominacions  
are so generally overspred and  
committed with so high a  
hand;

hand; yea, that wee are so  
much worse and worse for  
being smitten, that we seeme  
desperately incurable, falling  
away more and more, though  
we see so many tokens of the  
Lords wrath; the bloody e-  
nemies executioners of his  
vengeance on every side of  
us, and as we may justly fear,  
so many of these incendiaries  
the Iesuites, and Iesuited Pa-  
pists in the midst among us.  
Whereupon all sorts, even  
meere naturall men, have and  
do dayly more and more feare  
some terrible scourge from  
the Lord, and wonder at our  
peace, especially considering  
the lamentable estate of so  
many other poore Churches,  
and the restlesse plots of the  
enemy, and most dangotous  
stratagems against them, and  
us all, thorow the Lodes  
mercy discovered dayly, and  
that yet we have not bene

Wee worse  
notwithstan-  
ding so many  
tokens of  
Gods displea-  
sure.

No warning  
serving us.

To take their  
miseries or  
our owne pe-  
rils to heart.

Now to  
To labor for  
a feeling  
to the  
to the  
to the

That wee are  
the men prin-  
cipally devo-  
ted to destru-  
ction.

Most envied  
by the ene-  
mies of the  
Church.

draw out  
Our sinne of  
carnall Gos-  
pelling, grea-  
ter then of  
other Chur-  
ches, not one-  
ly shewing  
forth,

warned by their ensample;  
nor yet so much as in any  
meete measure as wee ought,  
take their miseries and perills  
to heart, from but to our view  
Yea, which is more then  
all these, our gracious God  
would not have us to rest, un-  
till we have a due feeling, and  
might consideration hereof,  
that we principally above all  
other, have bene the most de-  
voted to destruction, by the  
bloody designe of those most  
barbarous and merciless ene-  
mies of the Church, who have  
hoped, and are, most envied  
and hated by them, for that  
from him by us heretofore,  
God hath given them the  
greatest foyles; like as I trust,  
he will still do for evermore.  
And which is a higher de-  
gree of our danger, that wee  
are not onely guilty of, their  
sinne of carnall Gospelling, &  
carelesse profession, in shew-  
ing

ing forth so little power in the  
practice of true piety in our  
generall and particular cal-  
lings and duties, which is the  
very life and true power of  
godlinesse; but contrarily, by  
our ungodlinesse, our prophane-  
ness and abominations in e-  
very kinde, we have in so ma-  
ny even utterly denied all the  
true power thereof, which  
consisteth in the right perfor-  
mance of all holy duties; as  
being assumed to bee noted  
for more sincere profession;  
yet, we have so scorned and  
trampled it under foot, as that  
wee have caused Gods ene-  
mies to blaspheme.

And which is yet also more  
to anger his heavenly Maje-  
sty, for that we so generally,  
not onely our Papists and A-  
theists, and all our notorious  
prophane persons, which  
swarme almost every where,  
but even all sorts of Laodice-

and assumed  
-the of such  
professions  
-the

But so much  
denying all  
power of  
godlinesse.

Assumed to  
be noted for  
more carefull  
profession

Causing gods  
enemies to  
blaspheme.

Our sinne in-  
creased to  
the uttermost  
by our turn-  
ing against  
Christ Iesus,  
as against  
our greatest  
enemy.



Though hee  
haue so visi-  
bly protected  
us.

This sin ap-  
parens, that  
we so many  
of us seeme  
deadly to  
hate all po-  
wer of godli-  
nesse.

an luke-warme professors are  
so farre turned even agaynst  
Christ Iesus himielse (we may  
speake it with greefe & trem-  
bling) and that as against our  
greatest enemy: although he  
hath hitherto so miraculously,  
yea so sensibly, and as it were  
visibly defended and protect-  
ed us) and for that we do yet  
further dayly rise against him,  
still more and more.

That all this appeareth most  
manifestly heerein; in that  
howsoever these can some of  
them a little indure the out-  
ward and common profession  
of his heavenly Gospell in  
word; yet the power of it, to  
wite, to submit themselves to  
live according to it (wherein  
chiefly his kingdom consists)  
they cannot indure, but ra-  
ther seeme to hate it most  
deadly. And also, how this  
heynous and crying sin shew-  
eth it selfe, as in the sight of  
the

the Sunne, in all the odious names wherewith true godlinesse is branded, which are so frequent every where, & cast upon those that seek thus unfeignedly to turne away the vengeance, by endeavouring to walke in all things in all the commandements of our blessed God.

Wee are therefore ever to be considering, and never to rest, till we have brought our hearts unto a right feeling of those, and all other our most intollerable and lowd crying sinnes, and how they are every houre haling and pulling downe the vengeance of God upon us, as the like have done upon the other Churches, and do stil more and more, as they are thus dayly more and more encreased. And moreover, that there is nothing that keepeth backe his vengeance, but onely his infinite mercies, and

C 4                      endlesse

Manifest in all the odious names wherewith it is branded.

Not to rest till we have brought our hearts to a feeling of our sins, and how they are encreased.

That nothing  
keepe back  
his venge-  
ance, but his  
infinit mercy,

And the crye  
of his ser-  
vants,

Which are &  
haue bene so  
hated,

as to pull out  
their eyes, and  
to tread on  
their heads,

endlesse patience and compas-  
sion, which we haue so much  
abused, as that wee may all-  
most wonder, that it is not  
turned into burning furie to  
consume us at once, and togi-  
ther with that his endlesse  
compassion, the lowd cries of  
his poore children ever found-  
ding in his eares: even the  
cries and sighs of these which  
are, and haue bene so hated,  
contemned, grieved, and in-  
jured by all possible meanes,  
which the Lord hath permit-  
ted to bee exercised and pra-  
ctised against them, chiefly  
by all the Popish sort in eve-  
ry place, & namely, against his  
Prophets and Messengers sent  
unto us, in as much mercie as  
ever his Prophets were sent  
to *Iudah*. For which yet when  
they were so mocked & mis-  
tified, the Lord could spare no  
longer, there could be no fur-  
ther remedy, but brought up-

on

on them the King of Caldea,  
and all other the miseries of  
their long and wofull Capti-  
vity.

2 Chron. 36.

And yet further, when the Lord  
calls on us to be circumspect, con-  
sidering how nothing can pre-  
vent this wrath to give us any  
true security of our further es-  
caping, either generally or par-  
ticular, but onely true sound  
and true repentance; not in  
any formall fiction; but un-  
feignedly, humbling of our  
selves, and rightly endeavour-  
ing to take away all our cry-  
ing finnes, and to floupe unto  
the Lord our heavenly father,  
doing in all thinges as hee re-  
quireth, that his wrath may  
be fully appeased towards us.  
That untill this time wee live  
but under a continuall expec-  
tation of the dreadfull execu-  
tion of all his terrible plagues  
denounced in his holy word  
against us. neither some such

Nothing can  
give us any  
true security,  
but our un-  
feigned re-  
pentance.

Till this, no-  
thing but ex-  
pectation of  
some dread-  
full scourge.

ag. nro. 10.

giving us  
the security  
but our un-  
fidelity to  
behave.

Y. I. I. I. I.  
and said:  
to be a  
and a  
and a

sedaine blow of his venge-  
ance to fall upon us, as was  
intended at the powder Fur-  
nace, or some cruell or blood-  
dy inuasion, as in 88. or some  
such massacring as was in the  
yeare 75. at Paris, and lately  
at Nirepelles in France, and  
Heidelberg in the Palatinate;  
or such cruell and mercilesse  
proceedings as in Bohemia,  
and sundry other parts of the  
Church: from all which evils,  
and the like, we are ever to cry  
that the Lord may evermore  
in his endles compassion, pre-  
serve and keepe us.

And yet to proceed one de-  
gree higher; The Lord calles  
lowd upon us, to bethink our  
selves wisely of that judg-  
ments which is heavier then al  
the former, if for our con-  
tempt of his Gospell, and all  
other our sinnes, hee should  
suffer us, as he hath done o-  
thers, to have our Candlestick  
removed,

removed, the blessed Gospell  
of his Sonne, the very life of  
our lives, to be taken from us,  
and the most abominable  
masse, even the abomination  
of desolation to bee set up in  
the place of it, with all the  
rabble of their cursed Idola-  
try, and all filthy abominati-  
ons of that Strumpet of Ba-  
bylon, and withal to have the  
bloody knives of outragious  
and mercilesse Idolaters, at  
our throats every moment of  
time, which Iesuites, and o-  
thers of them so affected, are  
so manifestly, yea so shame-  
lessly and impudently plotting  
and practising day and night,  
against all the Churches, and  
whereof they have themselves  
so gloried and triumphed  
long agoe, as if it had beene  
already fully effected and dis-  
patched.

That some of these must of  
necessity come to pass (if wee  
judge

The remo-  
ving of our  
Candlestick  
heavier then  
all other out-  
ward iudge-  
ments, & how  
we deserve it

And to have  
their Idola-  
try set up.

Knives at our  
throats.

Some of these  
to be feared,  
for want of  
performance  
of our Coviso  
or renewed  
by vs.

alay or haa  
ahol uadi  
quol vii

wo 22 207 in K  
As in 22.

judge according to the word  
of the Lord, or but to com-  
mon reason) wee have just  
cause to fear; for want of per-  
formance of our promises of  
repentance. For that heretofore  
we have so oft, and so so-  
lemnly bound our selves eve-  
ry one, at least by those in our  
places, I meane by our Magi-  
strates and Ministers, as name-  
ly we did in those sundry and  
solemne Fasts by commande-  
ment in the yere eighty eight;  
when therupon our God shew-  
ed himselfe from heaven to  
fight for us: as accepting our  
vowes and promises of true  
repentance and amendment,  
and upon that condition spa-  
ring us, to prove and trie us  
what we would do; and still  
from time to time, yea, from  
yeare to yeare, and even from  
day to day expecting the true  
and unfeigned accomplish-  
ment thereof.

And

And more also by renew-  
ing our promises and vows  
in all the Fasts which were af-  
ter in the dayes of our graci-  
ous *Deborah*, while we lived  
in feare of the time, when the  
shold be taken from our head,  
and of the many evils to fol-  
low thereuppon, even that  
whereof our enemies were  
wont so to bragge, that *there*  
*would come a day*; and con-  
cerning which wee were still  
crying to our tender Father,  
to save us from the danger and  
dread thereof.

Yea, and yet more since that  
time, when our God brought  
in our dread Sovereigne, and  
set him so over us, as if there  
had beene no change, but all  
had beene done for the perpe-  
tuall establishing of us & our  
posterity, at what time he cast  
such a seate upon all the ene-  
mies, that not a dagge wag-  
ged his tongue against any of  
the

Fasts since.

The peacea-  
ble bringing  
in of our gra-  
cious Sove-  
raigne.



the Israel of God. What promises of thankfulness everie one of us did make, who in any sort layd these things to heart; by promising repentance and amendment of all our wayes, and for ever to honor and obey our Lord Iesus Christ.

And most of all, when of all other times hee did most apparantly shew himselfe from heaven, as reaching down his hand, and plucking us all out of the very jawes of the devil, and out of the midst of the Furnace, whereof all our holy and franke acknowledgments in our many Thanksgivings and Prayers extant in Print, and commanded to be used & practised generally, and most solemnly once every yeare, and all our good Lawes made thereupon, shall ever beare witnesse against us before the Lord: besides, every one of  
our

At our deliverance from the hellish Furnace.

So many waves witnessed.

our Covenants at our Baptisme, wherewith we all stand obliged, and multitudes of other promises, whereby wee have also renewed our bonds unto this day.

So that wee are wisely to ponder, how now at length all these must either worke to bring us to a sound and unfeigned performance of whatsoever wee have so promised, and to a true submission to our Lord Iesus Christ; or else arme him to come against us in his terrible vengeance, for all our falsifying of our voves & promises unto him, and thus dallying with him, and most heynously abusing his sacred Maiestie.

We are therefore never to rest untill wee have brought our hearts to a lively sence and true meditation of these things; and how wee have indeed dissembled with his

12010601

great-

How these must either worke the performance of our promises, or arme the Lord against us.

Not to rest till we have brought our hearts to consider our dissimulation with the Lord.

Psal. 107. 6.  
12. 19. 23.

They were  
in the storm  
and the flood  
and the wind  
bore them up  
and they were  
in danger  
of their lives  
and they were  
in the hands  
of the Lord

That we are  
now so farre  
further off  
from repen-  
tance

greatnesse and holinesse, as  
our forefathers did which the  
Lord so complaines of, so oft  
repeating it. Then they cry-  
ed unto the Lord in their trou-  
bles, and he delivered them from  
their distresse: but they kept  
not his great goodnesse in re-  
membrance, but presently  
forgot his wonderous works,  
and with them all their vowes  
and promises, and did worse  
then their forefathers, yea  
then ever they had done be-  
fore.

And yet more then all the  
former, this ought more deep-  
ly to pierce into our hearts,  
that as wee have alwayes thus  
dealt with his heavenly Maje-  
stie, so wee are now instead of  
repenting, farr worse in every  
kinde, and much further off  
from any hope of repenting or  
turning unfeignedly, or so  
much as of humbling our  
selves in any such publick  
manner

manner any more; that the most godly and religious beginne to make doubt; nay extremely to feare, and to be as it were out of all hope of any sound humiliation, whereby to turne away the vengeance threatened, and each almost, onely seeking to save his owne soule.

Together with all these and above all of them, we are seriously and wisely to lay this to heart, how the people of *Judah* went farre further in performing their vows both in the daies of that worthy *Hzekiah*, and that holy *Iosiah*, and in taking away all the abominations whereby the Lord was provoked; and also in restoring and performing all things which hee required in his Law, and which they had promised for pacifying of his wrath, even to a generall renewing the Covenant

That all begin to be almost out of hope of it.

How *Judah* went further then we.

Even to a generall renewing the covenant outwardly.

Yet starting backe.

The Lord brought that Captivitie.

Notwithstanding all other meanes of their security.

nant amongst all the people outwardly at least consenting thereto; yet when the hearts of the people consented not so, as did the hearts of their Kings, and namely as did the heart of *Iasiab* which melted into teares for the abominations and plagues, nor yet continued, but started backe from the Lord ever & anon, and fell to their ancient sinne againe; the Lord after all their warnings, brought upon them that terrible Captivitie for 70. yeares, without any further sparing or remedy.

This he did unto them notwithstanding their good Kings, and some worthy Rulers: yea all their holy Prophets, namely *Jeremy*; so importuning him day and night, *Ezekiel* falling upon his face, and even expostulating with his Majestie for *Ierusalem* his owne Citty, and for his people

ple (being as a brand plucked out of the burning) and notwithstanding their mourners, mourning and crying for all the abominations, and lifting up hearts and hands day and night unto the Lord, yea notwithstanding all his former indulgences and mercies, all their priviledges and prerogatives, and his covenant onely with them, and all his gracious promises made to them above all the people of the earth.

Finally, wee are ever to bee beating heereon, what just cause wee have to thinke, that he having remooved the Candlestick from other Churches so sinning, wee cannot escape, but the longer his wayting and forbearing is, the severer his vengeance must needs bee when it comes.

And above all these, we are to labour to bring our hearts  
to

To be thinking of the removing the Candlestick from other Churches.

Though God  
spare the  
whole at the  
cry of his  
deceit.

to a due consideration and  
wise fore-sight hercof: that  
howsoever it goe for the ge-  
nerall; that the Lord shall  
save us (which wee still and e-  
ver pray for) or doe still de-  
ferre his wrath, at the cries  
of his owne deare children  
who stand in the breach; and  
though he may spare us in the  
bowels of his compassion;  
thus turning over us (as some-  
times hee did over Ephraim in  
like case) O my people; how  
should I leave thee up to so many  
miseries, as thine enemies are  
devising and practising against  
thee: how shall I leave my great  
name to be blasphemed amongst  
my proud enemies? or though  
he doe still save us like as hee  
so oft saved and delivered his  
people for Moses alone, thus  
importuning him (albeit hee  
have over-jost cause to say to  
us as hee said to *Israhel* before  
her Captivitie, though *Noah*,

*Iob.*

Job, and Daniel were amongst us, yet they should neither save sonne nor daughter, but even their owne soules) yet I say, howsoever he shall deale in mercy for the generall, wee must notwithstanding know undoubtedly, that every particular soule that sturdes not to God by unfeigned repentance, and that prepares not himselfe to come thus to help by his prayers for pardoning the sinnes of the Land, and pacifying of the Lords wrath, must certainly perish.

And to conclude this point, wee are to meditate likewise seriously, how GOD hath principally ordayned and ever used, when he would save his people, and call and bring them to true repentance, to do it in like manner by Kings and Princes, or other Rulers, stirred up extraordinarily, and by the voyce of his true Prophets

Yet everie particular soule not turning and helping, must perish.

Kings & Princes ordained and used, to bring Gods people to repentance. As by Moses, &c.



As by Moses,  
&c.

To pray there-  
fore as for all  
of them, so  
chiefly for  
our dread  
Soveraigne.

That all may  
inquire wisely  
into the  
causes of all  
their evils.

phets, calling them, and his  
people by them thereunto, as  
by *Moses, Ioshua, Iehosaphat,*  
*Hezekiah, Nehemiah,* the king  
of *Ninety*, and others, even  
when he wold but save them  
from the present temporall  
destruction.

And therefore as we are to  
pray instantly for all the Ru-  
lers in the severall Churches;  
so above all, for our dread So-  
veraigne, to whom hee hath  
given such excellent under-  
standing of his heavenly will,  
and whom he hath bound un-  
to himselfe by so many bonds  
of such great deliverances, &  
the like mercies and favours  
above all the Kings and Prin-  
ces of the earth; that they  
may all yet, whilst there is  
time, now the Lord calles so  
lowd vpon them, set them-  
selves to enquire wisely into  
the true causes of the evils al-  
ready upon the Churches, and

of

of those which are further  
threatned.

That they may truly consider, that all this is from the Lord, in his everlasting commiseration and fatherly pittie, tendering us as his deere children, thus calling us all to a generall and unfeigned repentance, that he may spare us; and that himself may take our cause in hand against his own and our bloody enemies. That they may with holy *Iosiah*, first inquire rightly into all the crying sins in every state and degree within their Dominions, and into all the provocations of the wrath of God, and see how the finnes of our time, seem to be above the finnes of *Iudah* before the Captivity; our glorious light and all other meanes which he hath used to reclaime us, being rightly weighed.

And secondly, that they may

That all is  
from the lord  
to bring us to  
repentance,  
that hee may  
spare us.

And he may  
take our caus  
in hand.

By seeing  
how our sin  
is increased.

And our dangers.

of the Lord  
his love most  
our gaind of  
mercies  
yea most rich  
and sweet

And by in-  
quiring the  
meanes to  
pacifie the  
wrath.

And by in-  
quiring the  
meanes to  
pacifie the  
wrath.

And setting  
themselves  
to the speedy  
execution  
thereof.

And setting  
themselves  
to the speedy  
execution  
thereof.

And setting  
themselves  
to the speedy  
execution  
thereof.

may consider wisely of the danger, which both themselves and all theirs, yea all their Dominions stand in for the same according to all the Lords most terrible warnings and denunciations.

And thirdly that they may thinke seriously as in the presence of the Lord and inquire from his mouth of the meanes yet left to pacifie and prevent the same.

And finally, that they may set themselves forthwith, to put all the same in execution with holy *Isaiah*, and do in all things belonging therunto, as the Lord himselfe directeth and commandeth; for that this alone can bring comfort and boldnesse to them and theirs in assurance of the Lords mercifull love and favour, and that they and theirs shall abide still, and ever before the presence of the Lord.

Thus

Thus are we to labour to pre-  
vaile especially for our Sove-  
raigne Lord, and his, that our  
God may yet by him magnify  
the riches of his mercy above  
all former times, bringing  
thus to us & all his Churches  
a third greater deliverance  
and cause of reioycing by his  
hand (through our unfeigned  
repentance, and the like re-  
pentance in all the Churches)  
then ever heretofore. And  
thus wee are earnestly accor-  
ding to our bounden dutie to  
stirre up our hearts by our  
due meditations to cry for  
him, and to doe what we can  
both by our prayers, and all  
other holy meanes, that all o-  
ther may ioyne with us here-  
in; and that we may never rest  
wrestling with him & weep-  
ing, untill he have heard us, e-  
ven in this behalfe, for the  
pardoning and taking away  
our finnes, in what sort soever

D

shall

To labour to  
prevaile for  
all herein,  
cheefly for  
our dread So-  
veraigne  
bringing thus  
the greatest  
deliverance  
by his hand.



even spiritually against their  
soules and consciences, so  
farre as God permits him, as  
well as against their bodies.

How hee thereby bestirres  
himselfe to bring them into all  
spirituall miseries, & to cause  
them either to fall away from  
the Lord Iesus Christ, and the  
soundnesse and sincerity of his  
heavenly Gospell, which they  
have received & professed, or  
to use dissembling, even to de-  
ny the Lord Iesus, or other vn-  
lawfull meanes for their reliefe  
and succour; thus to wound  
their weake consciences & to get  
more advantage against them,  
both to accuse them before  
the Lord, and so to provoke  
his Majesty to leave them up  
into his hands; and even to  
drive many of them to utter  
and endless despaire of the  
Lords helpe & succour, which  
is the height of miseries, and  
the very entrance into the  
lake.

D 2

Or

which is O  
at about to  
loud & re-  
sists to them  
to resist  
and

Sathan  
seekes to  
cause all  
Gods people  
to fall away  
or to dissem-  
ble for feare,  
by their mi-  
series.

which is O  
at about to  
loud & re-  
sists to them  
to resist  
and

To provoke  
the Lord  
more against  
them.

Or to doubt  
of Gods fa-  
vor & found-  
nesse of their  
religion or  
faith.

Or whether  
they haue a-  
ny Faith.

Or at least (which is his u-  
suall manner with every one  
of us, and wherein he can, and  
doth oft prevaile with manie  
of the deereſt Saints and Chil-  
dren of the Lord) he ſettes on  
them day and night to cauſe  
them to doubt of the Lords  
favor and love, & of the truth  
of their Religion, the good-  
neſſe of their cauſe, the found-  
neſſe of their Faith and repen-  
tance; or whether they haue  
any Faith or no, ſeeing hee ſo  
leaves them to ſo many miſe-  
ries, which if hee loved them  
he would not doe. Then, hee  
makes them poſſeſs the verie  
ſinnes of their youth, ſetting  
all of them before their faces,  
which ever they fell into in  
their whole lives, ſo much as  
he is able, and aggravating e-  
very leaſt ſlip or ſayling, as if  
it were the moſt heynous ſin,  
that ever was committed.

Then, through melancholy  
paſ-

passions and distempers into which hee can drive thee best by long affliction, and by still urging his temptations & terrors) hee can, and useth to cause them to accuse themselves falsely, and for those things wherein they are most innocent, or for best things that ever they have done, and so can increase their miseries both bodily and spirituall. The right meditation of these and other like miseries which he drives them into, must needs cause us to commiserate their poore and wofull estate, and the due consideration of the present danger to our selves of the like, will make us cry loud day and night, both for them and for ourselves.

Yea moreover, heerein wee are to strive to bring our hearts to a right and wise consideration; That as the Lord being displeased against Israel, gave

Thence to melancholy distempers.

To accuse themselves falsely.

The effect of the right Meditation of these,

How iustly God may leave Sathan to stand up against us as against Israel.



Even against  
all the Churches;  
but especially  
against this

Sathan liberty to stand up against David, to move him to number his people, so to make a way to the just execution of his displeasure for their sinnes, and thereby to awake them, & bring them to repentance; so he might thus most justly for a long time have given him liberty to stand up against all the Churches; for our coldness and security; but against us especially of this sinnefull Nation, having so long grieved him by all our heynous provocations; even these threescore yeeres and more; and much more may he doe it now most righteously, for our so unspeakeable impenitencie and senselesness at this day, & for that nothing els hath hitherto, or can yet awake us.

And withall, we are to labour to bring our hearts to a wise and right consideration of the extreame rage and fury that

that

that Sathan now exerciseth,  
roaring upon all the true  
Churches of Christ, as if hee  
would deuoure us at once,  
knowing he hath but a short  
time: and how he hath heere-  
upon thus lately begun to cast  
out this flood of bloody per-  
secution out of his mouth, to  
carry away all the Churches  
and Children of God at this  
once together, as he hath done  
some already. How he and his  
bloody Instruments have de-  
eried, they certaine effecting  
heereof, as God hath made it  
manifest even by themselves,  
and that to all the world; I  
meane to everyone whose  
eyes the God of this world  
hath not utterly shut up.

And to bee ever thinking  
heereof: That onely our bles-  
sed God & tender Father, hath  
caused the earth hitherto, to  
helpe his Churches and all of  
us his Children, in so opening

How Sathan  
roares upon  
the Churches

That Sathan  
shines  
and blood  
and words  
now  
and

See States-  
mysteries of  
the Iesuites.

The earth  
hitherto cau-  
sed to helpe  
the Church.

Just feare lest  
our course  
should bee  
comming  
thorow Sa-  
thans won-  
derfull pre-  
vailling.

her mouth and swallowing up  
the waters, albeit so very many  
of our Brethren abroad have  
bin already carried away ther-  
by. That our course is now  
(as we have just cause to feare)  
comming amaine like the ra-  
ging Sea: Sathan standing up  
day and night against every  
one of us, to tempt us all, each  
according to our places, cal-  
lings, & occasions to provoke  
him by our sinnes more and  
more, especially by our indu-  
ration and security dayly in-  
creased; that so the Lord may  
leave us likewise into his hand,  
which wee have just cause to  
feare; according to all his se-  
vere denunciations and threats  
so neerely executed, and that  
to as great miseries, as they or  
any other Churches or people  
ever indured before, as he had  
almost done.

The right Meditation of all  
these will make us cry aloud:

Lead

Lead us not into temptation but deliver us from euill. Lord deliver us not over to the tempter for our finnes, to bee thus indurate and prepared for destruction, but deliver us from him and from the innumerable evils which he so furiously seeks to bring upon us and upon all our Brethren, and which so many other Churches so groane under.

And yet more then all this, wee are never to rest day nor night, till our heartes rightly understand and conceive hereof, that as all the miseries now upon or towards the Churches are wholly or principally from the Dragon, who hath thus intraged all those whom he hath deceiued to fight against them; so our God hath also heerein ordained Pastors and Watchmen both spirituall and temporall to preserve his Children from him; and

The right Meditation heereof will make us to cry loude.  
Lead us not  
Etc.

The fourth branch.

All the miseries of the Church chiefly from the Dragon.

Pastors and Watchmen ordained to preserve Gods Children to bee stirred up heereunto at their cries.

They that  
cannot cry to  
be delivered  
from the  
tempter, to  
helpe to de-  
liver their  
brethre, must  
endure all  
miseric with  
him.

chose his Pastors and Watch-  
men to bee awaked and made  
more vigilant heereunto, by  
the instant Prayers and crie of  
his poore people committed  
to their charge.

We are ever likewise to be  
thinking heereof; that he that  
cannot cry for himselfe, and  
for the Watchmen and Churches  
to be delivered from the  
tempter, and from all these e-  
vils. Especially, from the evill  
of sinne, that it reigne not o-  
ver him, but suffers himselfe to  
be a servant, though it be but  
of any one sinne, and a slave of  
Sathan therein, must indure e-  
ternall evils and miseries with  
him in the Lake for ever and  
ever.

The

The eight particular Meditations of the second generall:  
That the Kingdome and glory  
be Christe; that Satan and  
Antichrist fight principally a-  
gainst him; and against his  
Church; and yet for his cause;  
and therefore are sure to be o-  
uerthrowen.

8. **A**nd yet more still to a-  
waken us, & to prepare  
our hearts to this worke, wee  
are to strive to bring our  
soules on further to a right  
and due consideration: that  
our Lord Iesus Christ is abso-  
lute Lord and King; that all  
the Kingdomes of the world  
are our Lords, and his Christs,  
and that he must reigne for e-  
vermore. That Satan and  
Antichrist his eldest sonne, &  
all their Souldiers in all these  
bloody waeres which they  
haue

For this is  
the King-  
dome of  
God

To meditate.

That the  
Kingdome is  
our Christs.

Apo. 11. 15.

For this is  
the King-  
dome of  
God

To meditate.

That the  
Kingdome is  
our Christs.

Apo. 11. 15.

Sathan & Antichrist fight  
onely against  
him

Apoc. 16. 13.  
24

How they  
have sent  
forth their  
croaking  
frogs.

To stir up all  
to battle a-  
gainst Christ  
Iesus.

To thrust him  
out of his  
throne.

And to de-  
stroy all his  
people.

have so dreadfully begun, and do so furiously pursue against all the Churches, doe fight onely against his glorious Majesty, and even of hatred against him; howsoever these whom Sathan hath so enchanted thinke not so much, but rather imagine that they doe God good service in it. That Sathan & Antichrist have sent forth these croaking Frogs the Iesuits and Seminaries to stir up all the Kings and great men of the earth, to give away their power and authority from Christ Iesus, (to whom it is wholly due, and whose they and all their power is) to take part and to fight on their side against our Lord Iesus Christ.

That it is indeed our Lord Iesus Christ against whom they fight, even to thrust him out of his throne and to destroy his people; and therefore that

that wee have iust cause to  
thinke, that this same being  
thus eagerly pursued against  
him, and against all his true  
members in all the Churches,  
is the very battle of the great  
day: for that it is so set as it  
was never in such sort before,  
all things being rightly con-  
sidered.

And therefore we are wise-  
ly to Meditate, that howso-  
ever to the end to harden them  
all, and all their Souldiers to  
their utter destruction, he hath  
permitted them to prevaile  
thus farre, and still raging to  
pursue his *Israel* into the  
heart of the Sea, yet we may  
have good hope that there is  
the very place and time, where  
and when he will get himselfe  
the victory; even when once  
his owne people and Chil-  
dren (seeing and feeling their  
miseries upon them, and that  
there is nothing remaining in  
regard

and now  
Hart. 1600  
and now

We may iust-  
ly thinke this  
the battle of  
the great day

That though  
the Lord thus  
permit them  
to prevaile to  
harden them  
to pursue his  
people into  
the Sea,

Yet there he  
will get him-  
selfe the  
victory.



When his  
people shall  
cry unto him.

2. Thess. 1. 1.

1. Thess. 5. 1.

1. Cor. 1. 1.

1. Tim. 2. 1.

1. Pet. 1. 1.

1. John. 1. 1.

1. Heb. 1. 1.

1. Rom. 1. 1.

1. Gal. 1. 1.

1. Eph. 1. 1.

1. Phil. 1. 1.

1. Col. 1. 1.

1. 1. Pet. 1. 1.

1. 2. Pet. 1. 1.

1. 3. Pet. 1. 1.

1. 1. John. 1. 1.

1. 2. John. 1. 1.

1. 3. John. 1. 1.

1. Rev. 1. 1.

1. 2. Rev. 1. 1.

1. 3. Rev. 1. 1.

1. 4. Rev. 1. 1.

1. 5. Rev. 1. 1.

1. 6. Rev. 1. 1.

1. 7. Rev. 1. 1.

1. 8. Rev. 1. 1.

regard of any helpe from man  
but present destruction) shall  
cry aloud unto him as *Israel*  
at the Sea. That then hee will  
cause his owne people to stand  
still and see what he will doe.  
That then he will manifest his  
power, and get himselfe glory  
upon his owne and his Church  
enemies, even upon *Pha-  
raoh* and his host, and that by  
his owne right arme.

That howsoever there are  
multitudes & nations, mighty  
Monarches and Kings against  
him; and these have all one  
minde to give their power and  
authorly from him unto the  
Beast, untill the words of God  
be fulfilled; so that they shall  
thus fight with the Lambe;  
yet the Lambe shall overcome  
them: for he is Lord of Lords,  
and King of Kings; and they  
that are on his side are called  
faithfull and chosen. And  
then, even those same Kings,

the

Yet the  
Lambe shall  
over come  
them.

the remainder of ſixten hornes,  
(which have ſo long before,  
and ſome of them do ſtill fight  
againſt the Lambe, ſome more  
furiously, others leſſe) ſhall all  
in the time appointed, hate  
the whore, & make her deſo-  
late and naked, and eate her  
fleſh and burne her with fire:  
for that God will put into  
their hearts, thus to fulfill his  
will.

And yet more alſo for our  
further aſſurance of this, and  
to provoke our ſoules to loud  
and inſtant crying unto the  
Lord in this behalfe for the  
accompliſhment hereof, wee  
are to bring our hearts to a  
ioyfull Meditation and re-  
membrance, how our bleſſed  
God hath diſcovered that  
ſcarlet-coloured Whore to all  
the world, and more now then  
ever heretofore, both in all  
this bloody rage againſt him,  
and againſt all his poore Chur-  
ches

That they  
ſhall give  
their power  
to the Lambe  
to make the  
Whore deſo-  
late.

To provoke  
our ſelves to  
more inſtant  
crying for the  
full accom-  
pliſhment of  
this.

To conſider  
how the  
whore is diſ-  
covered to all

Shee myſte-  
ries of the  
Jeſuits,  
Layed  
forth to be  
viſibly behol-  
den of all, to  
be of Sathan  
by his cheefe  
workes, viz.  
lying and  
murder.

Received her  
death wound  
by her owne  
hands in the  
Powder trea-  
ſon.

And will fall  
being ſpent  
by her owne  
violent and  
bloody rage.

ches and Children, and their  
cruell intendments againſt all  
the reſt, even againſt every  
ſoule of us truly profeſſing his  
name. And alſo how he hath  
laide her forth to bee viſibly  
beholden of all, in all her fil-  
thy whoredomes and intice-  
ments, to wit, all thoſe abho-  
minable doctrines, devices,  
ſlanders, and blaſphemies a-  
gainſt him, and againſt his  
heavenly word; and above all  
in the Powder-treaſon, where-  
in Sathan ſhewed himſelfe in  
his cheefeſt workes both of  
lying and murder, in a ſpeci-  
all manner to all the world,  
and above all former times;  
wherein wee are to hope that  
Antichriſt received his dead-  
ly wound, which all the po-  
wer of hell ſhall never cure a-  
gaine; and that in Gods due  
time, hee will fall downe of a  
ſodaine, as a Deere, or other  
like beaſt, deadly ſmitten,  
when

when he hath by his owne violence spent himselfe.

That our Lord Iesus Christ hath clearly forethrewed the destruction of that Whore of Babylon, that childe of perdition, that man of sin, and of all his followers, yea of every one that receives his marke on his forehead, or in his right hand, or that in any way on his side to fight against him. That hee hath not onely made all the host of heaven, even all his holy Angels and Saints both in heaven and earth, to reioyce and sing *Hallelujah*, for the condemning of the great Whore, & the victorie given unto the Saints, but also hath made proclamation with a loud voyce (by the Angell in the Sunne) and this to all the Fowles that fly through the middest of heaven, viz. to all the Kings and Princes, Captaines and Souldiers, that shall fight

4. branch.

That our Saviour hath clearly forethrewed her destruction, & of all who receive her marke.

...dented ...  
...flowed ...  
...vices ...  
...at ...  
...did ...  
...shall

Revel. 19.

Made the host of heaven to reioyce thereat.

Made proclamation to all to come to be enriched by her spoiles

fight under his glorious Maie-  
sty, and for him. That they  
should come & eate the flesh  
of Kings, and of great Cap-  
taines, and of all mighty men,  
and even of all those both  
great and small that followed  
the Beast, that is, to be enrich-  
ed with their spoyles.

5. branch.

That he will  
destroy every  
one that is  
not on his  
side.

That he will destroy every  
one that hath not his name en-  
rolled in his booke, to bee on  
his side, that is, every one who  
is not of his called, & chosen  
and faithfull flocke; yea every  
one that doth not so strive to  
prepare himselfe thus to fight  
for him, and under him, so as  
he may be sure to prevaile and  
overcome, and remaine with  
him faithfully fighting unto  
the death; untill hee have the  
crowne of life.

The Kings and Princes, Cap-  
taines and Soldiers, that shall  
fight

*The ninth particular Meditation  
of the second generall, how  
our Lord Iesus Christ is that  
everlasting Amen, and com-  
ming quickly.*

**F**inally, we are never to rest  
untill wee have brought  
our hearts to a comfortable  
reioycing, that our Lord Ie-  
sus Christ is that everlasting  
*Amen*, that faithfull and true  
witness, who will performe  
every word that hee hath spo-  
ken, in his due time, and in  
such sort, as he hath revealed  
the same, though the particu-  
lar manner bee yet unknowne  
to us. That hee is comming  
quickly to render to every one  
according to his workes. That  
wee are not to give our hearts  
any rest untill we are able thus  
to cry in faithfulness with all  
the Saints, and all the hoast of  
heaven; Amen, Amen.

Our

Amen.

To reioyce  
that Christ is  
that everlast-  
ing Amen.

Who will  
performe e-  
very word  
which he  
hath spoken.

And is com-  
ming quickly.

Our Lord Iesus Christ onely  
reigneth for evermore, Amen,  
Amen.

*The third generall  
Meditation.*

*Thirdly, what manner of ones we  
must bee, whom the Lord so  
calloeth, and whom he will  
admit and accept to bee his  
helpers herein, and whose  
prayers shall be available with  
him, according to the same  
heavenly direction in Lords  
prayer.*

**T**HUS have wee done with  
these first points for our  
preparation, by bringing our  
hearts to a right consideration  
of the course which the Lord  
is wont to take in saving his  
Church, and a true feeling of  
the

the necessity of our prayers at this time. Now whe by our due pondering of all these things and the like, and never resting untill by our deepe Meditation of them, we can have them as it were before our eyes continually, so to see lively the argent necessity of these our Prayers, and that we can thereby heare the Lord crying loud unto us to helpe him and his Church herein; we are in the next place as carefully to see, that we be such as he calleth, being qualified in all things accordingly, if ever wee will get sound assurance to our owne soules to prevaile or to be accepted. And this wee may learne likewise out of our Saviours direction in that heavenly patterne for prayer then which, all the wisdom of the world, can never give us a more sure and plaine rule. To which end also, as for all the

After our seeing the order which the Lord takes in saving his Church and necessitie of prayer: to be careful we be such as the Lord calleth to helpe him.

Our certaine direction by the Lords prayer.

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the other before mentioned, we ought the more diligently to looke unto it, and to Meditate of it: and that in this manner.

*The first particular Meditation of the third generall, To make sure that wee bee the true children of our heavenly Father.*

*Our Father.*

That having  
Christs call in  
our eares,

We make  
sure we be  
the true chil-  
dren of our  
heavenly Fa-  
ther, by the  
true marks  
thereof.

2. Pet. 1. 4.

**H**ere wee are to stirre up  
Our selves to this dutie.

I. That having the former  
view ever before our faces as  
much as we are able, and this  
true feeling ever also in our  
hearts; and withall this lively  
voyce of Christs loving call to  
helpe him and his Church stil,  
sounding Thrill in our eares,  
wee labour day and night, to  
make sure that we be the true  
Children of our heavenly Fa-  
ther, full of Child-like and na-

turall

turall affections to his heaven-  
 ly Majesty. That wee haue  
 thus put on the Image of our  
 Lord Iesus Christ, and are  
 hereby (as holy *Peter* speaketh)  
 partakers of the diuine Na-  
 ture, not earthly but heaven-  
 ly minded, burning in the love  
 of his Majesty, of his word, or-  
 dinances, and Children, full of  
 faith in Christ Iesus, and of all  
 dutie and holy obedience,  
 that in all fulnesse of assurance  
 through our Lord Iesus  
 Christ, wee can by the power  
 and witnesse of his holy Spi-  
 rit, cry unto him *Abba*, O  
 Father, and seeke to bee as in-  
 stant for all our Bretheren as  
 for our selues, labouring ever  
 to grow herein, and in the ac-  
 knowledgment of our owne  
 vilenesse by nature, and of our  
 unworthynesse, either to bee  
 called his children or to make  
 any petition to his heavenly  
 Majesty.

More

*More particular Meditations  
hereof.*

The first  
branch of  
this medita-  
tion more  
particularly  
to make this  
sure.

That we may  
not deceive  
our selves  
herein we  
are to thinke

What ones  
we are by  
nature.

1. Cor. 15-47.

**M**ore particularly for the  
better helpe and directi-  
on of every yong and weake  
Christian( because this is that  
whereupon all our hope for  
our prayers doth principally  
relye) that we in the first place  
meditate and ponder carefully  
of these things.

To the end that we may be  
able to cry thus in Faith, (*O our  
Father which art in heaven*) we  
must make sure, that we be his  
children indeed, & that we do  
not deceive our selves, as the  
greatest part do, even of those  
that live in the bosome of the  
Church. And therefore,

1. Wee must seriously be-  
thinke our selves, what wee  
were by our naturall estate  
from our first Father *Adam*,  
not heavenly but all earthly,  
wholly

wholly corrupt; both in our nature, & in all our thoughts; words, and deeds; Children of disobedience, yea Children of Sathan, and even of the wrath of God.

2. What we are already; or must bee by grace, before we can have the favour of our heavenly Father, or can helpe in this worke; that wee must bee changed throughout, borne againe, made new Creatures, & so as was saide, Children of our heavenly Father, heavenly minded, that is, minding heavenly things, obedient Children, endeavouring to walke in all holy obedience before him, so declaring our selves hereby to bee ordayned not to wrath, but to the inheritance of the Saints in light.

3. If wee doe not fully and plainly finde our selves in this happy estate of Gods

Children,

Eph. 2. 2.

Iohn. 8. 44.

Eph. 3. 3.

2. What ones we must be by grace.

To larger  
eldadum  
ow  
His  
and

from  
not  
which  
no  
two  
scandals

3. That we never rest in  
asing the  
meanes un-  
till we be  
such.

Children, but still remaining  
 as we were borne, and there-  
 fore Children of wrath, the  
 Lord calls upon vs loud, that  
 wee never rest day nor night  
 untill we finde our selves cer-  
 tainly delivered out of that  
 fearfull and wofull estate; and  
 that we are made by grace the  
 very Children of our heaven-  
 ly Father, and are received in-  
 to his favour and love. And  
 this cheefly he calls us so, seeke  
 to attaine, by a deepe and con-  
 tinuall Meditation of the mi-  
 serable estate in which wee  
 stand, even for the present un-  
 till this time, as was saide be-  
 fore; and moresppecially for  
 that extreame horroure & mi-  
 sery which will certainly  
 come upon us, when our con-  
 sciences shall bee thoroughly  
 and soundly awaked, which  
 will be undoubredly either in  
 this life, or so soone as ever  
 we shall be taken hence. And

In regard of  
 our miserable  
 estate we  
 stand in till  
 then.

And more  
 for the hor-  
 ror which  
 will come on  
 us when our  
 consciences  
 shall be awaked.

And of the other side by  
 due and serious Meditation  
 and consideration of that blef-  
 sed estate, wherein every one  
 is that findes himselfe indeed  
 in this manner the true Child  
 of his heavenly Father, and  
 can thereupon by the spirit of  
 Adoption cry thus unto him  
**Abba, O Father.** *model of life*  
 And to these ends that wee  
 never rest seeking to be in such  
 happy estate, and that wee  
 finde wee are in it undoubted-  
 ly; by using conscionably and  
 constantly all the meanes  
 which God hath ordained  
 thereunto; chiefly hearing of  
 his blessed word, and earnest  
 prayer for obtaining these  
 two generall and principall  
 graces, and markes of our re-  
 generation, to wit. True re-  
 pentance of all our finnes, and  
 a lively Faith in Christ Iesus.  
 And in our repentance that  
 wee find a change first in our  
 140 E 2 whole

And our  
 blessed estate  
 of the con-  
 trary when  
 can we finde  
 our selves  
 Gods Chil-  
 dren.

*model of life*  
 of model of  
 ni of model  
 of model of  
 of model of  
 of model of  
 of model of  
 of model of

Meanes;  
 chiefly the  
 word and  
 prayer.

*model of life*  
 ni of model  
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 of model of  
 of model of  
 of model of

In our repen-  
 tance to find  
 a totall change  
 of our

two be  
 that's be  
 not be  
 and yet  
 about the  
 about the  
 about the  
 about the

4. If such yet  
 to labour to  
 increase in  
 our assurance  
 in walking  
 before him  
 in more  
 uprightness.

Two lessons  
 to be ever in  
 memory to  
 this end.

1. That there  
 is but one  
 narrow way  
 of life.

Immense  
 leading to  
 destruction.

whole nature, and after a  
 change of all our courses and  
 conversation from earthly to  
 heavenly, not walking thence-  
 forth according to carnall rea-  
 son, but by faith in the word  
 of the Lord.

2. If wee finde our selves  
 such, yet the Lord calls on us  
 still to labour daily to encrease  
 our assurance, by increasing in  
 our conscionable walking be-  
 fore our heavenly Father, and  
 as in his presence; that so wee  
 may receive more favour in  
 his eyes to bee accepted in our  
 prayers for his Church, and to  
 approach neerer and neerer  
 unto him with faithfull Abra-  
 ham. Remembring ever these  
 two lessons.

1. That there is but onely  
 one narrow way of life, by our  
 conscionable walking wherein,  
 we can onely assure our selves  
 of Gods favour and love; but  
 almost ten thousand leading  
 out

out of the same; all of them  
tending to helpe and destructi-  
on. The impenitent walking  
in any of which paths pro-  
vokes his displeasure, especi-  
ally if we walke in it witting-  
ly or carelesly; the more wilke  
of examining and trying our  
ways.

2. That all this way is di-  
rected and chalked out for  
the generall in the doctrine of  
our Catechisme, both for our  
Faith and for our repentance  
or obedience to bee continu-  
ally renewed and increased;  
more particularly for every  
step as it were, in the whole  
body of the Sacred Scrip-  
tures, the blessed word of the  
Lord.

1. For our Faith, by which  
we must live and walke; that  
it is briefly comprized in the  
Articles of our Faith. 2. For  
our life and conversation; and  
the ordering thereof in the

3. That one  
directed on-  
ly by Gods  
word. The  
generall  
whereof is  
comprized in  
the Catech-  
isme.

For Faith.

Conversation



Helpes in our  
journey, the  
Sacraments.

For more  
strength so  
to walke, ear-  
nest prayer.

Ten Commandements writ-  
ten by the Lords owne fin-  
ger; in each of which and e-  
very part whereof, wee must  
walke on forward in perfor-  
ming all duties to his heaven-  
ly Majesty; and also to our  
Brethren. 3. For other helpes  
in this our journey and staves  
to our Faith; the right use and  
knowledge of the Sacra-  
ments. 4. to the end to ob-  
taine more strength so to  
walke in Faith and obedience  
that wee are to use earnest  
prayer; the heavenly patterne  
whereof is set before us in  
that most exact forme, pre-  
scribed by our Saviour, called  
the Lords prayer. That wee  
may all learne to pray as with  
one heart and soule, accor-  
ding to that generall dire-  
ction being used and applyed  
particularly, as occasions,  
times, and seasons require.

5. The Lord would have

us all to know, and ever to  
keepe in fresh memory, that  
he calls on us continually in  
the use of this prayer, to strive  
not onely for our selves so to  
walke, but for all our Bre-  
thren, even all the Children  
of our heavenly Father, dis-  
persed over the face of the  
whole earth, both already  
called, and also all other of  
whom wee may hope that  
they doe belong to Gods e-  
ternall election, whether of  
the Jew, or of the Gentile, Pa-  
gans, Turkes, or Indians. That  
these being gathered forth, he  
may speedily hasten the ac-  
complishment of our happi-  
nesse by the glorious appea-  
ring of our Lord and Saviour.  
And that wee never rest  
vntill wee shall attaine heere-  
unto, to remember all these  
jointly in all our prayers, in  
some good measure, as bei-  
ing of the same mysticall bo-

3. To pray  
thus for our  
Brethren as  
well as our  
selves, that  
they may  
have the  
same assu-  
rance, and so  
manifest  
themselves  
for their hea-  
venly Father  
and for the  
good of all  
their Bre-  
thren as we  
doe.

To remem-  
ber alioyntly

VRIO OT  
TWO 101 END  
at mnd  
two 101  
and 101

6. To pray  
more special-  
ly for all in  
authority.

As in Gods  
owne place,

For the suc-  
cour & com-  
fort of all the  
rest of their  
Brethren.

Bearing his  
owne name  
and ordained  
for this end.

Esay. 49.

VRIO OT  
TWO 101 END

dy of Christ with us, for that  
otherwise we cannot rightly  
pray. [*Our Father.*]

And further also amongst  
them, he would have us to  
pray in a more speciall man-  
ner for all those whom hee  
hath set in his owne place  
heere in the earth, for our suc-  
cour and comfort, & the aide  
and the comfort of all the rest  
of these our Brethren, and for  
our joynt injoying of all these  
blessings which he hath pro-  
mised to his Church and cho-  
sen flooke, and which he hath  
beene wont by them to per-  
forme unto it. To whom for  
this cause hee hath given his  
owne name, calling them  
Gods, and hath promised that  
to this end; they shalbe made  
foster Fathers & nursing Mo-  
thers to his poore Church,  
when he will be gracious un-  
to it, in delivering, restoring,  
and beautifying of it, like as  
he

hee hath done in all former Ages.

And therefore wee are never to rest travelling with our owne hearts in this; untill we can principally labour with the Lord for them; that they of all other; and so all in their places may be indued with all excellent graces, not onely to manifest themselves in the first ranke according to their high dignities, the true Children of our heavenly Father, thus shining before all the rest of their Bretheren, for the better provoking and encouraging of all the rest; and the greater glory of the Lord; but also with those gifts which are proper and peculiar unto their places and callings. And that wee likewise may all of us be very carefull to performe unto them the duties belonging to them, in regard of those high places and callings, like as

That they may chiefly be indued with all excellent graces.

As in the first ranke.

Better to provoke all the rest.

And chiefly those peculiar to their places.

That we may performe all duties to them of honour.

Obedience.

Thankfulnes.

Therein  
these three.Acknowledg-  
ment.Hearty  
affections.Instant  
prayers.That they  
may be able  
to walke in  
their particu-  
lar callings  
as before the  
Lorde as living  
Lawes.Furnished  
with all gifts  
for managing  
the same  
happily.

the honor and obedience of  
right appertaining to them so  
with all true thankfulness for  
all the blessings which wee in-  
joy by them.

And in our thankfulness  
we see never to rest untill wee  
can from our soules performe  
unto them these three special-  
ly. 1. Acknowledgment of  
their authoritie from God, and  
that they are in his place.  
2. Hearty affections, as to  
Gods Lieutenants for his  
cause. 3. Above all instant  
prayers for them day & night.  
And in these our prayers, that  
we can cry for them not onely  
as for every common member  
(as was saide) to bee able to  
walke before all their people  
as living Lawes in all holy  
duties of Christianitie, but in  
those of their particular places  
and callings, and bee furnish-  
ed with all excellent giftes  
and endowments of Gods  
Spirit

Spirit for their happy managing of the same.

As first and principally, that they may bee made able and resolute to promote the Religion of the Lord alone; and all true godlinesse; and that with all their power; defacing the contrary, and destroying all ungodnesse in all their Dominions, as did those Worthyes; *David, Iosaphat, Hezekiah, Iosab, and Nehemiah*; being thereby so renowned and set out for such blessed examples to all succeeding Ages.

And in the second place, that they may procure each way the good of the people committed to them, as tender Foster-fathers, repressing the wicked, being careful that all holy meanes be used every where, for the reclaiming and saving every soule in their Dominions, and of bringing them

1. For promoting Gods religion,

2. Procuring the wealth of his people.

1. For the  
Morning  
Prayer

Next unto  
Magistrates  
to pray for all  
in any emi-  
nency.

Whereby  
they may doe  
any speciall  
service.

That their  
hearts be not  
lift up.

1. Chro. 31. 25.  
26.

But contrarily  
more humb-  
led.

them in their armes to the Si-  
on and Sanctuary of the Lord,  
and all hinderances thereof  
removed. And that to these  
ends, they may be all as *Is-  
rahel* Magistrates, men of  
courage, fearing God, dea-  
ling truly, hating covetous-  
nesse, no respecters of per-  
sons.

And next unto these, that  
we rest not till we bee able to  
pray likewise for all excelling  
in any eminency, either out-  
ward or inward, whereby  
they may doe any speciall ser-  
vice to our Lord Iesus Christ,  
to his Vicegerents, or to his  
poore Church and people:  
As namely, That their hearts  
bee not lifted up by their  
gifts, favours, or places, as is  
ordinary in each estate, and so  
wrath come upon them, as it  
did on that good *Hazekiah* for  
this very sinne; but that con-  
trarily they may both ever re-  
mem-

member and acknowledge all their preferments to be from his heavenly bounty, and so to be more humbled by them, as having more to answer & bee accountable for, giving to his divine Majestie along, all the glory thereof. And secondly, that they may bee enabled as thy deare Children to employ all those gifts carefully as their talents committed unto them by the Lord, to that end and purpose, as may make most for his glory, the furtherance of his Gospel, with the greatest benefit and good to our selves, and to all the people of the Lord.

That they may employ all carefully as their talents committed to that end.

The



*The second particular Meditation  
of the third general, That  
we can, and use to seeke his  
honor above all other things.*

*Hallowed be  
thy name.*

*Never to rest  
untill we can  
onely seeke  
Gods honour*

*And be zealous  
for it to  
set it forth.*

**S**ECONDLY, we must never  
give the Lord over, untill  
we have brought our hearts in  
order, not to seeke our owne  
honour or greatness: nor our  
selves, any way for our selves  
alone, but onely in all things  
to seeke the honour of our  
heavenly Father, being zealous  
of his glory. And that  
wee can pray earnestly, that  
our selves and all other, may  
studie to set forth his glorie  
before all the sonnes of men,  
even the glory of his Wise-  
dome, Goodness, Mercy, Iu-  
stice, Power, and Truth, shi-  
ning bright in all his workes:  
both in every creature, and al-  
so in all his judgements and  
mercies, and chiefly in his  
hea-

heavenly word: admiring and extolling his great name in every one of them.

Thar we can mourne with holy *Moses*, for all the dishonours done unto him, and for all the provocations whereby he is provoked, choosing rather to have our names put out of his booke, then that his great name shold be blasphemed by his malicious enemies, especially in their triumphes for the destruction or miseries of his people.

*The third particular Meditation of the third generall: That we seeke his honour chiefly in the advancement of the Scepter of Iesus Christ.*

**T**Hirdly, we are never to rest untill we can rejoyce in the truth of our hearts, that we have set our selves to seek by

And mourne for all the dishonours done unto him, as *Moses*.

Exo. 32. 31.

32.

Nam. 14. 13.

17.

*Thy kingdome come.*

Not to rest  
till we can  
most earnestly  
seeke the  
comming of  
Christs king-  
dome.

1. Of Grace.
2. Of Glory.

Desiring the  
spreading of  
his Gospel,  
&c.

Onely for his  
honor.

Not resting  
till we seele  
him reigning  
in our hearts.

And can  
mourne for  
all the de-  
spight done  
to him.

And Sathans  
prevailings.

by all our might, the advance-  
ment of the Scepter of his  
heavenly kingdome; even of  
the heavenly Gospell of our  
Lord Iesus Christ, and so the  
comming of his kingdome  
thereby with power; first the  
kingdome of Grace; and af-  
ter the kingdome of Glory:  
desiring earnestly to that end  
the propagating and spread-  
ing of his Gospell over all the  
world, the gathering forth of  
all his elect from all parts, with  
the saving of all his people, &  
seeking all other things one-  
ly for him and for his honour,  
that he may reigne as Lord  
and King. That wee never  
give him rest, until wee seele  
him reigning in our hearts by  
his blessed Word and Spirit:  
making us to mourne withall  
for all the despight done un-  
to his heavenly Majesty in the  
contempt of that his glorious  
Gospel, and chiefly for all the  
pre-

prevaylings of Sathan and Antichrist, the setting up, and gaine of their abhominable Idolatry in any place, and so for al the outrageous wickednesse committed agaynst our Lord Iesus Christ, his crowne and dignity, and also agaynst his poore people.

With all the wickednesse committed against him.

*The fourth particular Meditation.*  
on of the third generall, That we seeke to honour him ever in the full accomplishment of all his heavenly will.

**F**ourthly; that our hearts beare us witness, that wee haue attayned to be such, as are wholly set not to seeke the execution of our owne lustes or will, but that the whole will and good pleasure of our heavenly Father may bee fulfilled by us and all other his Children; especially in all things

*Thy will bee done.*

That we are wholly set for the knowledge and execution of of Gods will.

And recei-  
uing thank-  
fully whatso-  
ever triall  
from his  
hand.

Mourning to  
see his Com-  
mandements  
trampled un-  
der foote.

things wherein he hath or  
shal reveale himselfe what his  
good pleasure is. And that we  
have begun earnestly to inde-  
vor our selves to be as cheer-  
ful in the right execution and  
accomplishment thereof in  
all parts, as his holy Angels.  
Moreover, that we can with  
all thankfulness receive from  
his hand, & yeeld unto what-  
soever chastisements or trials  
it shal please his heavenly  
wisdom to exercise us by;  
and that we can mourne with  
the holy Prophet *David*, to  
see his blessed wil and Com-  
mandements, both Law, and  
Gospel, so scorned and tram-  
pled under foote. That wee  
have attayned thereto at the  
least in our inner man (to wit)  
in the full desire and resoluti-  
on of our soules, & are there-  
upon able thus to cry in truth  
and in the uprightness of our  
hearts,

hearts, Thy wil be done in earth  
as it is in heaven.

The fifth particular Meditation  
of the third generall; That we  
be such as looke into, and de-  
pend onely upon our heavenly  
Father for all good things.

**F**ifthly, we must travel with  
our owne hearts, never  
resting until wee bee such as  
feele our selves in some good  
measure able in faith to looke  
up unto him as to our pittifull,  
gracious, and bountifull Fa-  
ther, and to depend whollie  
upon him with faithfull Abra-  
ham, for accomplishment of  
all our desires, and whatsoe-  
ver else he hath promised, and  
for giving to us, and to the  
whole Church all things be-  
longing heereunto, so farre as  
shalbe best. To trust in him  
onely for all, and to give him  
the

Give us this  
day our dail-  
ly bread.

Not to rest  
untill we can  
in Faith whol-  
ly depend up-  
on our hea-  
venly Father.

the glory of al.

And able to  
cry for our  
Brethren.

Ready to  
communicate  
unto them.

Also such as have attained  
in some good sort, a fellow-  
feeling with our Brethren, of  
al their wants and afflictions  
both bodily and spiritual; and  
so are thereby able to cry for  
them, as for our selves, *Give  
us this day our daily bread.*

Such as are ready to com-  
municate unto them in all  
things according to their ne-  
cessities, of what kinde soe-  
uer. And finally, such as strive  
to walke painfully and faith-  
fully in our places & callings,  
that we may not be chargea-  
ble to the Church, but may  
better supply the wants of  
our Brethren: and so shew  
forth our right dependance  
on his fatherly goodness for  
our selves and for them al, for  
bread and all other comfortes  
for bodies and soules, apper-  
taining both to this, and the  
better life: but, *his to give*

The

The first particular Meditacion  
of the third generall, That we  
be such as feele our finnes and  
infirmities as a heavy burden;  
and travelling under them;  
doe fly ever unto Christ.

Sixtly, wee are seriously to  
stirre up our soules that we  
never rest vntill we be such at  
least in the longing desires of  
our hearts; as doe see and  
feele not onely our owne sins,  
infirmities, and corruptions;  
as a heavy burthen, making us  
daily to runne to our Lord  
and Saviour to bee eased of  
them: but withall, that wee  
haue some true feeling of the  
sinnes of all sorts in the  
Church; which have so farre  
forth already provoked the  
Lord to execute his fierce  
wrath upon so many of our  
Brethren; to leave them into  
their enemies hand; and so to  
threaten

Forgive us  
our trespasses  
as we deserve.

That we  
feele our sins  
a burthen

To drive us  
to Christ

Having some  
true feeling  
of the sins of  
the Churches  
which have  
so provoked  
the Lord.



To cry for  
forgivnesse  
& so for un-  
feigned re-  
pentance to  
all the Chur-  
ches.

That we be  
such as have  
a continuall  
heaviness in  
our hearts for  
the finnes  
whereby our  
heavenly Fa-  
ther is so  
provoked.

threaten all the Churches by  
the deadly malice and mis-  
chievous plots and prevallings  
of our bloody enemies. And  
also that we can and do begin  
to cry, That the Lord would  
forgive us our sins, our heinous  
crying sins, & grant unto us  
unfeigned repentance for the  
same, & hearts to do whatsoe-  
ver hee hath commanded be-  
longing therunto; & for the  
pacifying of his wrath both  
privately, & publickly. We  
are withall to bethinke our  
selves, whether wee be such as  
unfeignedly wish with blessed  
Paul to have a continuall hea-  
viness in our hearts, for our  
owne finnes, and for the finnes  
of Gods people, whereby hee  
hath bene so provoked to so  
heavie a wrath, & so dreadfull  
proceedings even against his  
owne Children, which are so  
deere unto him; and for that  
his anger is daily more and  
more

more kindled and incensed.

Such as can freely forgive,  
and doe use to pray for our  
very enemies; that they, so  
many of them, as belong to the  
election of Grace, may like-  
wise come to repentance and  
escape his wrath & vengeance  
due unto their finnes, and bee  
made with us partakers of the  
inheritance of the Saints in  
light.

Such as can  
forgive and  
pray for our  
enemies.

*The seventh particular Medi-  
tation of the third generall,  
That we, in deavours to pray  
continually. Lead us not into  
temptation.*

**S**eventhly we are to medi-  
tate seriously, that if wee  
will be helpers unto our Lord  
and Saviour in this worke, we  
are never to give rest unto our  
soules, untill we have brought  
our selves to a true understand-  
ing

And draw of  
him, that we  
may be able  
to stand in  
the day of  
temptation.

That we may  
not be led  
into temptation,  
but may  
stand in the  
day of  
temptation.

Lead us not  
into tempta-  
tion, but  
keep us from  
temptation.

Not to rest  
untill we  
have brought  
our selves in  
awe.

To watch &  
pray conti-  
nually that  
we fall not  
into tempta-  
tion.

That we doe  
not onely see  
our owne  
danger:

But also  
mournie for  
the prevale-  
lings of Sa-  
than and An-  
tichrist.

Not to  
swillie  
have bound  
our selves to  
own

ding sense and practice of that  
counsell, yea that precept of  
our Saviour ( with which so  
few Christians are indeed  
rightly acquainted ) to wit,  
to watch and pray continually  
that we fall not into tempta-  
on.

That we be such as doe not  
onely see the danger, that wee  
our selves stand in of Sathans  
temptations every moment of  
time, and of the many and  
fearefull evils which by our  
finnes hee seekes without cea-  
sing to bring upon us; and  
thence doe labour incessantly  
by watching and prayer to be  
preserved and delivered from  
the same: but doe also use to  
mournie and be in heavinesse  
day and night for the prevai-  
ling of Sathan and Antichrist,  
and of all their limbes and in-  
struments, not onely against  
the poore people and children  
of the Lord, but also against  
his

his blessed Gospel at this day,  
by their craft and subtilties;  
and for the innumerable mis-  
eries bodily and spiritall which  
they have and doe daily more  
and more seeke to bring upon  
them, and therefore we do use  
daily to cry for them as for our  
selues. Lord lead us not into  
temptation, but deliver us from e-  
vill.

The eighth particular Meditati-  
on of the third generall, That  
wee can and doe use to sing the  
song of the 124. Elders, Glo-  
rie, &c.

**S**eventhly, wee are never to  
give the Lord over, untill  
wee bee such as ever acknow-  
ledging in our hearts and con-  
sciences the Sovereignty of our  
Lord Iesus Christ have attained  
hereto, to bow the knees of  
our soules, and fall downe upon

For thine is  
the king-  
dome, &c.

Such as have  
learned the  
song of the  
four and  
twenty El-  
ders,

Rev. 5. 23.

And sing the  
same in our  
soules

Or mourne ]  
for our fay-  
lings.

Able to  
sound Amen  
in assurance  
of obtaining.

our faces before him, having learned the Song of the foure and twenty Elders, *Glory, Honour, Praise, Dominion, Might, and Majesty, be to him that sits upon the throne, and unto the Lambe for evermore;* and doe use to sing the same in our soules; and also doe desire that it may bee sounded out by us, and by all the Church eternally; at least such as can mourne for our continuall wants and failings herein.

Finally, that wee be such as use to stirre vp our hearts in faith to sound Amen, both begging and beleeving that through Iesus Christ, we shall obtaine whatsoever we have or shall desire, as our Lord and Saviour hath taught us, so farre as shall bee most for his glory, our salvation, with the good of all his Church; and herein can ioyfully repose our soules. And not onely that wee have attained

attained the beginnings, or as  
it were the first fruites in all  
these graces; moreover, that we  
indeavour to increase & grow  
in every one of them continual-  
ly. And thus much also for  
the second generall meditati-  
on (to wit) what kind of per-  
sons we must be, if we will bee  
sure to be accepted, as faithfull  
*Abraham* and *Moses*, in re-  
gard of the high favour in  
which wee are in through Je-  
sus Christ, and that wee are so  
qualified and fitted, as our Sa-  
viour requireth of them who  
are to helpe him in this worke.

Having not  
only the first  
fruites in all  
graces; but  
indeavouring  
to grow con-  
tinually.

F

The

*The fourth generall  
Meditation.*

*Concerning the frame and order  
of our prayers, that they like-  
wise may be well pleasing, and  
so we may bee more certaine to  
prevaile thereby: when wee fol-  
low in all things our Saviours  
direction.*

To Meditate.

That our  
prayers be  
framed ac-  
cording to  
our Saviours  
direction so  
neere as we  
can.

**F**OR the frame and forme of  
our prayers, that the want  
therein may not any thing hin-  
der our certaine assurance, but  
contrarily that our right man-  
ner, ordering & framing there-  
of may increase our strength  
and confident crying. They  
must bee so framed as neere as  
wee can, as our great Master  
and Teacher our Lord Iesus  
Christ hath directed us; and  
then his Sovereigne Majesty  
who

who hath said of *ye thus*, will  
make them powerfull according  
to his gracious promise.  
Aske and you shall have, and  
will set to his seale, first in  
our hearts, and after manifestly  
before the world.

Then he will  
make them  
powerfull.

*The first particular Meditation  
of the fourth generall, That  
we pray onely to our heavenly  
Father in the name of Christ.*

**F**irst wee are carefully to  
see, that our prayers bee  
directed onely to our heavenly  
Father, and none other, and  
that in the name and media-  
tion of our blessed Saviour;  
our hearts being lifted vp to  
heaven in confidence of faith  
through him, and in his name  
and mediation alone, and not  
by the mediation of any  
Saint or Angell; but also  
without the least looking at

1. That we  
pray onely to  
our heavenly  
Father in the  
name of Iesus  
Christ.



Without the  
least looking  
at our selves,  
or any other  
creature.

our selves, for any excellency  
in our selves, or any matter of  
merit, worth or desert in our  
selves, or any other creature,  
for which wee should looke  
any way to bee heard, where-  
unto our hearts are wonder-  
fully prone; and wherein  
they are exceeding deceipt-  
full, and very hard to bee  
knowne, albeit wee have ta-  
ken long paines to bring  
them thereunto.

sw mdt 11  
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Robert in 16  
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That we  
ayme onely  
at Gods glo-  
ry, not resting  
till our harts  
be inflamed  
with the  
zeale thereof.

*The second particular Medita-  
tion of the fourth generall,  
That above all and in all we  
ayme at Gods glory, and the  
advancement of Christs scap-*

*Secondly, as hee hath  
taught us in the first place  
to pray, Hallowed be thy name;  
so in and above all things we  
must ayme at his glory, and  
never*

never rest till wee have a burning zeale thereof, so to seeke the advancement of his great name, and the comming of his kingdome, even that Iesus Christ may raigne in all the world, all sorts stooping unto him, that thus his elect speedily bee gathered forth and saved; Sathan and Antichrist with all his enemies being utterly overthrowne and confounded. For seeking first his glory, kingdome, & righteousness, that is; seeking them cheefly and in the first place, wee have a certaine assurance from his gracious and faithfull promise; That all other things shall be cast upon us, as an over measure, concerning our selves or ours.

And herein specially wee are to bee warned, for that in this is usually the cheife failing of Gods people, and for which hee may justly send us

That Christ  
onely may  
raigne in all  
the world.

For that then  
we have a  
certaine as-  
surance of all  
other things.

Mat. 6. 33.

This is a  
chiefe fail-  
ling of all  
Gods people.

In looking  
more at our  
selves then  
his heavenly  
Majesty.

And thus  
you shall  
be made  
to know

Though he  
hath directed  
us that this  
should be all  
in all.

And thus  
you shall  
be made  
to know

And thus

And thus  
you shall  
be made  
to know

empty away; even for look-  
ing at our selves, more then  
at his Majesty and the things  
that concerne his kingdom  
and honour; preferring our  
selves and our owne particu-  
lars, and the care of them,  
before the things that con-  
cerne his owne glory, king-  
dome, and people. Though  
his wisdom hath in his  
goodnesse so plainly direct-  
ed us herein, beginning and  
ending with this. The seek-  
ing of the advancement of his  
glory and kingdom, as being  
all in all, like as indeed it is,  
for that then (as was saide)  
when we can so seeke him in  
order, hee will undoubtedly  
give us our hearts desire, and  
more then wee can imagine;  
neither can wee ever assure  
our selves of any thing as a  
blessing untill this time. For  
this purpose, and the certai-  
tie hereof, read carefully the  
first

first of Haggai; and con- sider it well, how this selfe love makes us forget the first and great Commandement; *Thou shalt love the Lord thy God with all thy heart, soule, strength, and might, &c.* and so to loose the obtaining of those things which otherwise we might certainly enjoy.

as the Angels joyfully in heaven

The third particular Meditati- on of the fourth generall,

That we seeke the doing of his heavenly will, for his glo- ry and kingdom chiefly.

Hardly, we are to labour to bring our hearts here- unto, That the accomplish- ing of his heavenly will, whatsoever he hath determi- ned, chiefly in things that conduce his glory and king- dome, and the good of his Church and Children, be

Hag. 1.

as the Angels joyfully in heaven

Want of this deprives of many blessings

That we seeke the do- ing of his heavenly will chiefly for his glory & kingdom.

as the Angels joyfully in heaven

That for  
these ends  
we may do it  
as the Angels  
doe.

idv lo mēv  
to avivqsh  
fold qmri  
legall

taught by us in the first place,  
and afterwarde in all things  
belonging to our selves. That  
to these ends, all his will and  
good pleasure, which he hath  
been, or shall bee pleased to  
make knowne unto us, may  
be done by us and all his peo-  
ple; and that as chearfully,  
wisely, faithfully, and coura-  
geously, as the Angels doe it  
in heaven.

The fourth particular Meditati-  
on of the fourth generall, That  
we seeke all good things from  
God alone, chiefly that wee

may have wherewith to ho-  
nor him; and advance his  
kingdom.

Monthly, in the fourth  
place wee are to meditate  
how wee are to travell with  
our owne hearts to seeke our  
daily bread from him, not for  
our

sw pnt  
idv lo mēv  
to avivqsh  
fold qmri  
legall  
To seeke  
bread chiefly  
for these  
ends.

our selves, but for these ends principally.

That he will be pleased to feed us and to minister unto us from heaven, all things needfull and behouefull hereunto, both for our selves and for all our brethren, that wee may not live to our selves, but to his heavenly Majesty alone, who hath redeemed and saved us for this purpose.

very old text  
in the margin

That we may  
live onely to  
his heavenly  
Majesty.

The first particular Meditation  
of the fourth generall, and so  
of the sixth and seventh to-  
gether.

Firstly, wee are seriously to consider how wee are to pray, That to these ends like- wise chiefly, and for these causes, hee will forgive our sinnes, and the finnes of his people, that they may not hinder

second text  
in the margin  
third text  
in the margin  
fourth text  
in the margin

5

To seeke for-  
giveness of  
our sins to  
these ends, &  
that they may  
not hinder  
his mercies.

But he may  
heare us in  
all things con-  
cerning his  
owne glory  
& our good.

6

And that he  
will save us  
from Sathan  
that we may  
live to honor  
him.

To seeke for  
to shewing  
of our  
that we  
shall be  
in our  
in our  
in our

bindes his mercy, nor these  
our prayers in any of the  
things which wee are taught  
to beg of his heavenly Maje-  
sty, nor yet provoke his wrath  
against us, but having put  
them away by his Christ, hee  
may for his sake tender us as  
his owne Children, and heare  
us in all things concerning  
his glory and kingdome, and  
also for our owne necessitie  
and happinesse, and the good  
of his people.

6. And finally, that for  
his glory sake, hee will save  
us from Sathan and from all  
the evils which hee intends,  
and seeks to bring upon us  
for our sinnes, and whereby  
hee seeks to dishonour the  
Lord & provoke him against  
us, and to hinder all these  
mercies, and to bring all con-  
trary miseries and evils upon  
us, and upon the Church.

7. How in all these, still  
we

wee are ever to seeke for his  
owne glory, and the merit of  
his dearly beloved Sonne, e-  
ver beginning and ending  
here with. And that our Lord  
Iesus Christ, may shew him-  
selfe gloriously both Lord  
and King, exercising all his  
Soveraignty, Dominion, and  
Power, for vs all; that so hee  
may bee glorified by us, and  
by all the Churches, and also  
glorifie us with himselfe for  
evermore. And thus much  
also for the order, that wee  
are ever, as neere as we can,  
to keepe in the desire of our  
hearts, and in all the requests  
which we make unto his glo-  
rious Majesty.

All still for  
his glory &  
for his  
Church.

That he may  
be glorified  
in us, & we  
with him,

God will give us a strong  
desire to be heard; and so  
that we shall see the power  
and efficacy of our prayers  
and supplications; which we  
are desirous to meditate  
and will we can love our hearts

**The**



## The fift generall Meditation.

*Easily the power and efficacy of  
our prayers made and perfor-  
med in all things, according to  
the heavenly patterne.*

To Meditate  
how the  
four former  
performed a-  
right, we shal  
be assured of  
this, viz. to  
be heard.

**W**E are in this Meditati-  
on, to have a due con-  
sideration & pondering here-  
of: that the four former  
things being performed ac-  
cording to the rule and di-  
rection of our Saviour, this  
fifth will follow of it selfe;  
that is to say; that our blessed  
God will give us a strong as-  
surance to be heard; and so,  
that wee shall see the power  
and efficacy of our prayers in  
all accordingly; which wee  
are seriously to meditate of,  
untill wee can feele our hearts

to pray in faith, and in confident boldnesse of his goodnesse to grant our requests.

*The first particular Meditation of the first generall, That when we can so pray, he will manifest himselfe our tender Father.*

**F**irst, that when wee shall joyntly thus cry unto him, he will not onely give a witnesse to every one of vs in our soules, that hee is our Father, and set the seale thereof in our hearts (as was saide) making us able to call him *Abba*, O Father, which is ten thousand times more worth then all our labour herein can be; but will moreoyer shew himselfe to us so praying, not to each in particular alone, but also to all the Churches in generall, & that even from heaven;

So praying joyntly he will give a witnesse to each soule and set to his seale that he is our Father.

Rom. 8.

Shew himselfe to us all from heaven, to be our Father.

Though he  
more humble  
us first.

heaven; to bee our gracious  
and tender Father, yea that  
hee will so shew himselfe to  
us, as ever he shewed himselfe  
to *Israel*, or to any of his in  
former Ages, howsoever hee  
may first humble us, and  
dreadfully awaken us all, to  
make us more earnestly and  
joyntly to cry unto him.

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The second particular Meditation of the first generall, How hee will from heaven shew us his glory, when wee can so pray.

2. That he  
will also shew  
us his glory  
for his  
Church more  
then ever  
formerly in  
this last age.

Now that it  
is so opposed.

to be out  
from heaven

Secondly, that then wee  
may truly hope, that hee  
will from heaven once againe  
shew his glory for this  
Church, more then ever in  
this last Age of the world,  
now that his owne glorious  
Majesty and Children are so  
furiously sought against, and  
persecuted that

that so directly and manifestly, that all the world may take notice of it; chiefly by Sathan and Antichrist, and by all their forces. That he will then evidently declare the glorious riches of his Love, Wisedome, Mercy, Power, Truth, Faithfulnesse, and all his Goodnesse; both for the rescuing, the succouring, and saving of all his poore Church from the great red Dragon, the Beast and the false Prophet; and for maintaining his owne honour and great Name, which they doe so oppugne; and also in getting himselfe a glorious victory & triumph vpon them all, as hee did vpon *Pharaoh*, *Senacherib*, *Haman*, or any other of his proud enemies, or of the enemies of his Church. Yea, we may then expect that hee will doe this, in fighting against them by themselves, making

For maintaining his owne great name,

And getting himselfe a glorious victory.

This we may expect he will do by themselves.

To their confusion: happiness of his.

making their owne rage their ruine, their owne counsellers their owne confusion, and the covering of their faces, and in turning all to his owne glory, with the greatest joy and happiness to his choten flock and children for ever.

*The third particular Meditation  
on of the fift generall.*

How he will then give us assurance of his kingdome to come with power.

3. **W**E are withall to meditate in faith; How when hee hath prepared and set our hearts in order thus to pray, he wil then from heaven cause his owne Kingdome to come with power: how the our Lord Iesus Christ whose the kingdome is, to whom the Father hath specially committed the government of it, will then advance his owne Scepter, the true Scepter of righteousness, even his heavenly Gospell amongst his

his very enemies; that then,  
his greatest enemies shall fall  
downe before him & lick the  
dust, in acknowledgement of  
their owne natural wretched-  
ness, and of their willing sub-  
mission to Iesus Christ, or pe-  
rish for ever. How then our  
Lord and Saviour will once  
agayne cause Sathan to fall  
down from heaven like light-  
ning, ruining his kingdom,  
and specially the kingdom of  
Antichrist; how he will con-  
sume that great Antichrist by  
the breath of his mouth, and  
utterly abolish him by the  
brightness of his coming.  
But the new *Hierusalem* hee  
will cause to descend from  
heaven as a Bride trimmed &  
prepared to meete her Hus-  
band, and then will he set up  
and manifest before all the  
world the glory of his Maje-  
sty, and of the glorious King-  
dome of his Son our Saviour,  
with

in the last  
of the world  
and stand on  
the day

Ruinat the  
kingdome of  
Sathan and  
Antichrist.

Luke 10, 18.

Consume An-  
tichrist.

Cause the  
new Ierusa-  
lem to come  
from heaven,  
as a Bride  
prepared to  
meet her  
Husband.  
Apoc. 22.

And all in  
such sort as  
he hath fore-  
told.

with the felicity and glory of  
all his Saints, in that manner  
which he hath foretold in his  
heavenly word, and in all  
things which are not yet ac-  
complished concerning the  
same, every thing in their  
owne due time and season.

*The fourth particular Medita-  
tion of the first generall.*

*Thy will bee  
done. &c.*

He will then  
fulfill what-  
ever not yet  
accomplish-  
ed concer-  
ning his ene-  
mies, or his  
servants.

**F**ourthly, we are wisely to  
meditate in faith, How  
then he will accomplish and  
fulfill all his holy will and  
counsell, even whatsoever he  
hath spoken by the mouthes  
of any of his holy Prophets,  
which is not yet come to  
passe, executing both all his  
judgements upon all his and  
his Churches enemies, & per-  
forming whatsoever hee hath  
foretold and promised to his  
Saints. How then he wil cer-  
tainly put into the hearts of  
all,

all, and namely of the Kings,  
which had formerly given  
their power vnto the Beast, to  
give all their power and au-  
thority to Iesus Christ, to ful-  
fill his will, for the full execu-  
tion and performance hereof,  
and that cheerefully, wisely, &  
faichfully, like as it is done in  
heaven: and more specially to  
every one that can so call up-  
on his blessed name; accord-  
ing to the measure of Grace  
and Power given to each in  
his place. Then he will effe-  
ctually so encline our hearts,  
as that this shall be our meate  
and drinke to do his will, and  
that wee shall never depart  
from him any more.

And put new  
cheerfulness  
into all the  
hearts of his,  
to do all his  
will.



*The first particular Meditation  
of the first generall: How hee  
will then deliver and feed his  
people.*

*Give us this  
day our daily  
bread.*

*How hee will  
deliver his  
people from  
all their mi-  
series.*

*Feed them  
from heaven.*

**E**asily, then we are withall  
heere to meditate in faith,  
and in all confident assurance,  
how he will from heaven de-  
clare his fatherly and tender  
care for all his children thus  
crying to him, to deliver them  
from all their bondage, Fa-  
mine, Sword, and other mis-  
eries, which they have endured  
by their merciless enemies,  
whether bodily or spirituall:  
thus wiping away all teares  
from their eyes, so far as shall  
be most for his owne glory,  
and for their good. Then will  
he feed them with bread, as  
from heaven, ministring a-  
bundantly all good things un-  
to them, according to the  
dayes wherein they suffered ad-

adversitie, recompensing the double into their bosomes in all joy and heavenly felicitie, heere to be begun, and in an unspeakeable manner to bee accomplished in the heavens.

Recompensing them double.

*The sixth particular Meditation of the fift generall: How then he will cleanse his people from their sinnes, and write his law in their hearts.*

Sixtly, we are likewise seriously and ioyfully to be pondering heereof: How then he will forgive all the finnes of his children according to his gracious promise, and remember their iniquities no more, when they shall cry unto him by a lively Faith, as to their heavenly Father, burning with the zeale of his glorie and kingdome, and that all his divine wil may bee so accomplished

Forgive us our trespasses as thou art merciful.

To meditate.

How then he will forgive the finnes of all his people

Make us see  
our pollution;

And the  
fountaine o-  
pen to us all.  
Zach. 13. 1.

And to long  
after it.

Iohn 3. 3.

How he will  
then make  
our Repen-  
tance sound.

complished. That then he will open all our blind eyes to see our natural pollution and uncleanness, yea to beholde all our filthy finnes, whereby we are defiled and loathsome in the eyes of our heavenly Father, and will withall make us to behold the fountaine of his Sonnes blood open to all the house of *Israel* for sin and for uncleanness. Then will he make all sorts that are his, euen all his elect, as much to long after that Fountaine, as ever any did after the poole of *Bethesda*: and most gladlie to do whatsoeuer he hath appointed for the purging and cleansing of themselves, and of all his Church from all her iniquities.

And how to the end that our turning and repentance may be no longer formall (as it hath beene for the most part heretofore, when wee

have

have cryed unto the Lord in  
our troubles, to be delivered  
from our distresse; and after-  
ward have returned to our  
iniquities againe) but that it,  
and every part of it, may bee  
found, and unfeigned, he will  
make every one of his owne  
cry with persecuting *Saul*,  
*Lord what wilt thou that I*  
*should doe?* Then hee will put  
his Law into our minds, and  
write it in our hearts, accord-  
ing to his most gracious and  
blessed promise, when hee in-  
tender to save his Church in  
such sort; he wee have just  
cause to hope hee is about to  
doe. Hee will cause us can-  
dely to forgive and pity one  
another; the Wolfe to dwell  
with the Lambe; and to desire  
to make all our very enemies  
partakers of the same mer-  
cies; and will keep us all that  
see his, that we may no more  
depart from him.

Amos

G

The

Act. 26.

Put his Law

in our minds

&c.

Jer. 31. 33.

Will I be to

the temple

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Lead us not  
into temptation.

To meditate  
how then he  
will restrain  
the tempter.

Dissolve his  
workes.

Discover his  
depths of  
wickednesse.

How he will  
destroy  
the wickednesse  
of his.

have they used the Lord in  
brought to bed of  
The same particular Medita-  
tion of the first generall, How  
we shall see him delivering  
his flock from Sathan, and  
dissolving all his cursed  
workes.

**S**eventhly, we are to  
over to Meditate in faith,  
how then he will restrain the  
rage and power of the Tempt-  
ter, rescuing his oppor-  
tune Lambs out of the jaws of the  
roaring Lyon. How he will  
then destroy and dissolve all  
the cursed workes of Sathan;  
discover his depths; and all  
the wickednesse of his In-  
chancers, Sorcerers, Charmers,  
Witches, and of all the rest of  
his crafty, malicious, and ac-  
cursed instruments; making  
their madnesse manifest to  
all, and what practises they  
have used against, even a-  
gainst

gainst Christian Kinges and  
Princes, Nations and people,  
to harden & turne them from  
the faith, as *Iannes* and *Iama-  
bras* did to harden *Pharash*,  
and as *Elimeas* against the De-  
puty, and *Simon Magus* ac-  
gainst *Samaritan*. How these  
and the Locusts comming  
out of the bottomlesse pit,  
have caused them to give  
their power to the Beast, and  
to fight against our Lord Je-  
sus Christ.

And furthermore how then  
hee will cause all their witch-  
crafts & incantiments to cease,  
as they began so to cease at his  
first comming of our Saviour  
in the flesh, and chiefly at the  
comming downe of the holy  
Ghost, and at that powerfull  
and effectuell spreading of  
the Gospell, in every coun-  
trei wheresoever it came.

Yea, how then all such de-  
ceivers shall curse their Gods,

oh the world  
Against all  
nations.  
hns abo  
1. Tim. 3. 1.

How the  
Kings of the  
earth who  
have given  
their power  
to the Beast  
have been  
deluded.  
Apo. 9. 3. 4.  
&c. 16. 13. 14.

How he will  
then cause  
their inchant-  
ments to  
cease.

How all de-  
ceivers shall  
curse their  
Gods, and  
gnaw their  
tongues.

Numb. 23. 21.

How Christ  
will be then  
wonderfull in  
saving his  
Church.

and gnaw their tongues for  
sorrow, being informed with  
that wretched Balaam, who  
loved the wages of iniquity,  
to acknowledge, that there  
is no sorcery against Jacob,  
nor any divination against  
Israel. How then we shall  
see him whose name is Won-  
derfull, to shew himselfe won-  
derfull in the saving of his  
poore Church and Children  
from the power and fury of  
the great red Dragon, and in  
delivering us all in an admi-  
rable manner, from all these in-  
numerable evils, which he &  
all his instruments have so  
long practised, & so malici-  
ously & dreadfully intended  
& do still intend against his  
poore Church; whereupon he  
so casteth out of his mouth all  
this huge flood of waters af-  
ter her, to cause her to be car-  
ried away of the same at  
once; and by which the proud  
enemies,

enemies, have to cast lots up-  
on all that truly love and be-  
leeve in his name, and as cer-  
tainly determined and set  
downe our day, so soone as  
ever their opportunity shall  
serve, as *Haman* had against  
the *Jewes*: yet the glory shall be  
his.

The eight particular Meditati-  
on of the first generally, when  
he shall declare himselfe  
the sole Monarch, and to whom  
all glory belongs.

**E**ighly, we are yet further  
to Meditate according to  
this heavenly direction, how  
then he will declare himselfe  
before all the earth, to be the  
only absolute Sovereigne  
Lord and King, the sole and  
mighty Monarch of all the  
world, that all power is his,  
and to him alone belongs all  
glory and honour, when hee

Hester. 3. 7.

State myse-  
ryes.

mid my L.A.  
and my L.A.  
and my L.A.  
and my L.A.  
and my L.A.

He will M.  
and my L.A.  
and my L.A.  
and my L.A.  
and my L.A.

For thine is  
the King-  
dome, &c.

To meditate  
how Christ  
will then de-  
clare his so-  
veraignty.



And get him-  
selfe glorie  
upon his  
proudest ene-  
mies.

Making all  
their coun-  
sels & power  
to serve him.

Now he will  
then manifest  
that all the  
enemies have  
fought a-  
gainst him.

shall thus show himselfe so gloriously for his Church, in such a wonderful deliverance, in such unexpected and even incredible mercies to her. (I mean incredible to all humane reason) and when hee shall so get himselfe glory upon his proudest enemyes, and make all the world to see, that hee hath overturned all their wisdom, power, and furie, making it to serve hereunto; and finally, that hee hath in all things so farre forth, accomplished whatsoever hee hath spoken ever since the beginning.

And likewise wee are earnestly to meditate, & to comfort our selves heerein, That when he will make it manifest, that the greatest enemies of the Church, have in all their rage not fought agaynst his Children; poore wormes, dust and ashes, for then they had sure-



The ninth particular Meditation  
 such of the five generally. How we  
 are to be to rest, still we can  
 with eternal mind, in the  
 assurance of Faith, trying  
 us, Amen.

**A**ND to conclude this  
 Apoyne, we are ever to  
 meditate seriously hereof, and  
 never to give our hearts any  
 rest, until we can through the  
 assurance of Faith, joyde  
 and even triumph continually  
 with the holy Angels. Time  
 how impossible to ever in these  
 things may seeme to flesh and  
 blood, and how incredible in  
 the eyes of the world, yet he  
 will certainly accomplish all  
 all in what time, measure, and  
 manner shal seeme best to his  
 wisdom, accordingly as he  
 hath foretold. And that, even  
 then, when so many of us, as  
 have, or can but unfeignedly  
 begin

How and  
 to the place  
 of knowledge  
 in the  
 things  
 of the  
 world.

men.

Never to  
 give over our  
 Meditations  
 and prayers  
 until we can  
 by them see  
 the triumph  
 of the  
 Amen. So  
 rejoycing &  
 triumphing  
 in our as-  
 surance to be  
 heard in all.

At the end of the

begin to set our selves in all things to walke humbly with him, shall likewise bee stirred up by his blessed Spirite, thus joyntly to cry unto him: for that, hee having taught and commanded us thus to pray, and having given us so many assurances, that being such, & praying thus, he wil heare us: and finally, hee enflaming and setting our hearts as with one accord, thus to importune him hereinto, we can make no doubt of gracious audience, and a happy answer from his heavenly Majesty, even when we can joyntly cry in Faith, *Amen. Even so come Lord Jesus, come quickly, Amen, Amen.*

Reasons of our assurance from his 1. Commandments.

2. Promises.

3. Inclining & preparing our hearts.

Reason of our assurance from his 2. Commandment.

*¶ The Lord is God of the living and the dead.*

## The Sixt general Me- ditation.

*How all but those that are thus  
qualified are excluded from  
helping the Lord, and doe ra-  
ther pull downe his wrath up-  
on his Church.*

To meditate,  
How al other  
are excluded

**S**ixtly, we are to bring our  
hearts yet further to a se-  
rious Meditation hereof like-  
wise: That all other who are  
not so qualified, at least in the  
earnest desire and constant re-  
solution of their hearts: and  
much more all who are con-  
trarily affected in any of these  
things thus necessarily requi-  
red in our preparation: and so  
all that beleue not the word  
of the Lord in such manner, as  
to be fully perswaded of the  
truth of his promises and threat-

threatnings, are excluded by  
the Lord himselfe, from be-  
ing any meere helpers in this  
worke.

*The First Meditation hereof, so  
he seriously powdered,*

**T**hat all such as live se-  
curely in their owne  
wayes, without any due re-  
gard of the Lord, and of his  
poore Church, are exclu-  
ded hence; even all such, as  
who albeir the Lord shew  
such manifest tokens of his  
heavy displeasure against  
his owne people and children  
for their sinnes; and although  
they see his Glory, Gospell &  
People, so bee so generally  
trampled under foot, our lord  
Iesus Christ to be ready utter-  
ly to be thrust fro his throne,  
and his members in such mi-  
serable distress, or imminent  
perill yet they care for none

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-mox di 200  
-eobimolm  
dled or amon  
aid box mid  
Fist 1 An  
All living se-  
curely exclu-  
ded.

of

at these things, but only mind  
their owne courses, and seeke  
to satisfy their owne wills and  
desires, as all our worldlings,  
and all the prophane sort in  
generall doe.

2 All who do  
not in com-  
miseration  
come to help  
him, and his  
poor church  
of goddly  
affairs pious  
.hab

To meditate  
How of our  
owne condition

Yea, all such are shutte  
out as unmeet, who are not  
now in a tender commiserati-  
on of the worfull estate of all  
the Lords people, desirous to  
obey our Lord Iesus Christ,  
concurring to helpe him and  
them all, in what thing soe-  
uer he shall make knowne un-  
to them, that he stands in need  
of their helpe, and so calls for  
it with their hands; and who en-  
deavour not unfeignedly to  
doe whatsoever he requirerh,  
tending therunto. And thus  
this must needs be so for these  
reasons following, which are  
therefore every one of them  
to be seriously meditated of,  
and pondered, until we know  
ourselves to have passed the  
danger

danger of them.

The first reason to be seriously  
meditated of.

**F**OR that all such who re-  
gard him not in his  
poore and needy members,  
must be separated from these  
whom our Saviour calles, *The*  
*Blessed of his Father*, and must  
stand at his left hand among  
the Goats, and must then hear  
the wofull doome at that last  
dreadfull day: *Go ye cursed in*  
*to everlasting fire prepared for*  
*the Devil and his Angels*, when  
*I was an hungrie you gave me*  
*no meat*; when *I was thirsty* you  
*gave me no drink*; when *I was*  
*in prison* you *visited*  
*me not*; when *I was naked* you  
*cloathed me not*; when *I was a*  
*stranger and harbourlesse*, you  
*rooke me not in*, &c. And there-  
fore if it shall be so with these  
at that day, then certainly  
they

Reasons.

All such must  
be separated  
at the last  
day.



they must needs bee rejected by him, as utterly unmeet for this service; who now that he calles for these duties at their hands, and that so lowd, as all the world hath ring thereof; yet are deafe in all, in regard of any commiseration. For what King, General, or Commander, will ever willingly have any admitted into pay to fight under them, but onely such as they know to be loyally and faithfully affected towards them; and which doe lay to heart, their honours, causes, and quarrels, as if they were their owne: much lesse then can we thinke, that the Lord of heaven & earth (who needes none of our helpe, but can get himselte the victorie over his enemies by the breath of his nostrils when it pleaseth him) will admit of any other to be with him, and so helpe him in this great work, where-

wherein he will so highly honour them; but onely so many as shall bee loyally and heartily affected towards his Majesty, his causes, and children.

*The second reason to be seriously thought of*

**S**ECONDLY, we are seriouslie to lay to heart, and to be-thinke our selves in time if we would be helpers herein, That all such who live in any one gross sinne impenitently, and much more in any one of those notorious abominations which brought that dreadful Captivity upon *Judah*, &c. which the Lord hath caused to be seaso lively before the face of all by 5 holy Prophets themselves together with the vengeance denounced for them, are also utterly excluded; especially, if they live there-

2. All excluded living in any one gross sinne impenitently, for that they are both blinde and deafe.

therein scandalously, to the slander of the Gospel, or the offence of others, to harden them in their courses; for that all such are both blinde and deafe, and make others so.

They see not  
Gods wrath  
rushing on  
themselves,  
much lesse  
can they see  
it rushing on  
others.

They see not  
Gods wrath  
rushing on  
themselves,  
much lesse  
can they see  
it rushing on  
others.

They per-  
ceyve not  
our finnes.

Such cannot see the wrath and vengeance of GOD, certainly rushing upon themselves for their owne finnes wherein they lye, much lesse can they see that which is rushing upon all the Churches for their security, and abuse of the gospel; and least of all can they discern of any wrath conceived agaynst our selves: for that they consider onely, that we yet live in peace, but perceyve not at all the multitude and heynousness of our most odious and lowd-crying sin, agaynst which the Prophets do thunder out the vengeance of the Lord, and for which all who are wise-hearted indeed and whose eyes GOD hath

rightly

rightly opened; doe feare and  
tremble at thy goods. *quod*  
They can neither see any  
tokens of the Lords displea-  
sure nor yet discern the ene-  
mies raging so furiously a-  
gainst all the Churches a-  
broad; as by their most deepe  
and bloody practices, threats;  
and intendments they daylie  
manifested all the world; no  
nor those enemies which bee  
in our very bowomes, such as  
all those are, who beare evill  
will against thee. They perse-  
cute not the multitude of  
Idolaters with such stings in  
their tails, sent out of the bot-  
tomlesse pit to all the Kings  
of the earth; to draw them all  
if it were possible; & certainly  
every one of them, so farre as  
ever the Lord shall permit  
them, to take up arms against  
our Lord Iesus Christ, and his  
poore Church. *quod*  
They are deafe, and cannot  
heare

to us, and  
wood the  
Nor any  
tokens of Gods  
displeasure.  
Nor the rage  
of the Churches  
Enemies.

to us, and  
wood the  
Nor any  
tokens of Gods  
displeasure.  
Nor the rage  
of the Churches  
Enemies.

to us, and  
wood the  
Nor any  
tokens of Gods  
displeasure.  
Nor the rage  
of the Churches  
Enemies.

Not heare  
the cries of  
Gods poore  
children,  
much lesse  
his call to  
repentance.

Gods wrath  
upon all such  
in blinding  
their eyes, &  
hardening  
their hearts.

Isay. 6. p. 10.

Rom. 11. 7.

heare the cry of their poore  
brethren, though sounding  
daily in their eares, so as to  
take any true pity of them;  
how shen should they heare  
the cry of the Lord, calling to  
themselves and all other to  
repent, so as to prouoke and pa-  
cifie his wrath, as ybould be

Concerning these so con-  
tinuing, the holy Ghost oft  
declareth the heavy wrath of  
God that is upon them. That  
he hath blinded their eyes and  
made their eares dull of hear-  
ing, he hath hardened their  
hearts; least they should see  
with their eyes, and heare with  
their eares, and convert and  
be saved. And yet more, for  
a further execution of his iust  
and most heavy displeasure  
upon such as so harden and  
sette themselves against his  
most terrible threatenings, thus  
dreadfully doth the holy  
Ghost bring in the Prophet

David,

David, denouncing Gods vengeance against them, saying, *Let their table bee a snare and a net, and a stumbling block for a recompence unto them.*

Rom. 11. 9.

These therefore, especially all blind watchmen, crying Peace, Peace, and all is well, and so lulling themselves and all others asleep, call for all the Beasts of the forest to destroy: even for all the cruel enemies of Christ, & his true Church, to invade and make havocke of all the rest of the Churches, as of some others they have done before. How then should these pray for the Churches, when they cannot either see or heare any token of Gods wrath, so as to cause them to seeke to appease it, or pray for themselves; how should they then pray for others, especially for those whom in their hearts they scorne, & onely because they feare

Esay. 56.

Esay. 11.

3d. 11. 4.

Especially upon all blind watchmen calling for all the beasts to destroy.

Psal. 14. 6.

fear and put their trust in the Lord alone.

The third particular reason hereof to be thoroughly meditated of.

All the threatnings in the booke of God against such as & sinners are against them.

Firstly, we are in feare and trembling to Meditate, How all the threatnings in the booke of God, which are against those sinners, wher in they live impenitently against the light of their owne hearts; & against such sinners, are against them; and particularly those which are against such, as will not submit themselves to walke in obedience to all the Commandements and ordinances of the Lord; but will walke stubbornly against him, though it bee but in any one sin; That he will walke stubbornly against them, and the like denunciations; as those, Levit.

Levit. 26. 14. 15. 23. 24.  
 Deut. 28. 15. 21. &c. 47.  
 48. Deut. 29. 18. 19. 20.  
 21. 22. &c. But not so  
 much as any one promise  
 from the beginning of *Genesis*  
 to the end of the *Revelation*;  
 which they can take hold of,  
 as belonging to themselves,  
 so long as they continue so to  
 walke. They are manifestly  
 excluded from meddling with  
 the Covenant of God. *Psal.*  
*50.* from verse 16, to the end  
 of it. But unto the wicked, said  
 God, what hast thou to doe to  
 take my Covenant into thy  
 mouth, seeing thou hast to bee  
 reformed, and hast cast my Co-  
 venant behind thee? When thou  
 sawest a thiefe, thou didst runne  
 with him, and thou hast beene  
 partaker with the Adulterers,  
 &c. Where he reckoning up  
 some particuler sinnes, shew-  
 eth plainly, that every such sin-  
 lived in obstinately, and with  
 delight.

Not any one  
 promise un-  
 till they re-  
 pent.



delight, utterly excludes from all comfort in the Covenant of Grace and mercy in Christ. And that they only who offer to God praise, and unfeignedly endeavour to pay their vows unto him, that is, to yeild to him a perfect & intire obedience, have the promise and comfort of the Covenant.

Psalm 50, 14-17

These may call upon him in the day of trouble, coming with confidence to the Throne of Grace, and lifting up pure hands without staggering or doubting; and hee will hear them, that they may glorifie him accordingly. But otherwise, be they never so forward in profession, and let them never so much thereupon flatter themselves, yet they shall heare this instead of any comfort, *I know you not, depart from me ye that worke iniquitie.* How then can they imagine

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to

to be accepted in this worke,  
or that God should vouchsafe  
so much as to heare others  
praying for them, that they  
may be saved, until they turne  
and submit themselves whol-  
ly unto him. We ought ther-  
fore to labour to bring our  
hearts, to be able with feare  
and trembling, to heare and  
receiue that sweet counsell of  
the Lords, Psal. 90. 12. Ob con-  
sider this, y<sup>e</sup> that forget God, lest  
I teare you in peeces, and there  
be none that can deliuer you. He  
that offereth me praise, shall glo-  
rifie me, and to him that dispo-  
seth his way aright, will I show  
the saluation of God. That is,  
onely to such a one.

The 4. particular Reason herof,  
is to be thoroughly laid to heart.

**F**ourthly, wee are in feare  
and trembling to say this  
further to heart, How euerie

Prayer viii  
I shall not  
be of course  
our prayer  
consequer  
will be

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4. Reason.

Every notori-  
ous sinner  
helpes to pull  
downe the  
vengeance  
on all.

Blay 5.

Job 1. 12

notorious sinner, though it be  
but in one onely sinne, helpes  
to pull downe the vengeance  
of God upon all, and so hin-  
der the prayers of all the rest,  
so much as the sin of one man  
can do, as was noted before.  
Like as Achan did by his Sa-  
ciledge: yet, if it bee but in  
flying for feare, from his of-  
fice injoynd by the Lord, for  
the saving of his people, or  
neglecting it, as *Jonah*: for  
whose sinne the storme could  
not be stayed, untill hee was  
cast into the Sea. And much  
more all they who wallowing  
in their wickedness, doe call  
good eyll, and evill good;  
light darknes, and darknes  
light. For that these, as they  
hale on Iniquity as with cart-  
ropes, so they violently draw  
downe the vengeance of God  
upon all, as much as such sin-  
ners can. Eyther the Waters  
of the old world, as did the  
Gyants

Gyants before the Flood, if they be such, or fire & brimstone, as did the filthie Sodomites, if they live in those sins of theirs; as namely, in Pride, fulness of Bread, abundance of Idleness, not regarding to strengthen the hands of the poore. Or finally, if they be but any way Oppressours or Spoylers of Gods people and Children, their finnes crye for other Oppressors & Spoylers in Gods just vengeance to be sent to oppress and spoile them and theirs, as it came fearefully to pass in the Captivitie. And therefore thus haling down vengeance, how can they pray to turne it away.

The Fifth reason heereof to be seriously meditated of.

**F**ifthly, wee are to strive to bee thoroughly touched  
H with

5. All excluded who have no compassion of their Brethren in their miseries.

If they doe not adventure themselves for their brethren

with the right understanding & lively feeling hereof. That they who have no mercie nor compassion on their Brethren in their miseries bodily or spirituall, can looke for no mercy nor compassion. And much more, they who add affliction to the affliction of them whom God hath wounded, whereas they should afford comfort to them as lively feeling members of y<sup>e</sup> same true mysticall body of our Lord Iesus Christ: yea all who do but stand on the other side in the day of their Brethrens miseries, and doe not at least with faithfull *Abraham*, pray earnestly for them, as hee for them of Sodome. Yea, which is more dreadfull, if they doe not to the uttermost of their power, as God calls them, and offers them opportunitie and meanes) adventure themselves for their Brethren carried a way,

way captives, to the dishonor  
of the Lord, and the shame of  
his whole Church and Gos-  
pell; they can looke for no  
commiseration, no not in their  
owne extreamest calamities;  
though they howl upon their  
beds in the feare or feeling of  
their miseries; or roare and  
tumble as wilde Bulles taken  
in nets; much less can they  
hope to be admitted to this  
holy worke thus to helpe the  
Lord, before they have bene  
truly humbled for this sinne,  
and haue brought their hearts  
to such a lively sense and fee-  
ling of the miseries of theyr  
Brethren, as that their bow-  
els can carrie over them for  
the same.

*The sixth Reason to be rightly  
considered of.*

**S**ixthly, we are seriously to  
thinke heereof, and not to

6. Reason.

6. None can be right helpers but onely those vwho can more lay to heart the causes of God and his people, then their owne,

rest before we have brought our hearts to a right consideration of it; That none but onely those who can so lay to heart the dishonors done unto his Majesty, in the blaspheming of his great and glorious name; the trampling under foot his Gospell and people, as that they can at least unfeignedly desire and labour to bee more troubled for the same, and more humbled in themselves for them, then for any private evill that can betide themselves or friends, can possibly be meete for this worke. For that if we do not so highly esteeme and prefer his glory and Gospell, as that in regard thereof, we can even neglect and despise our selves we do exceedingly dishonour and despise him, and therefore must looke to bee despised of him, and so have all our prayers, and all service in this behalfe,

halfe untill that time utterly  
rejected: and were as unclean  
or heathen and as ungentle

The seventh reason to be serious.

It is Meditated of, That none  
can be admitted, who will not  
to cast away their sinne, though  
it be as their right eye, and  
yet they would not.

**T**His is above all (though  
touched in part before)  
to be deeply and duely pon-  
dered, to bring our hearts to  
a true beleeving and feeling  
of it: that not any but such  
as now harken to his loud cry  
to repent and turne from all  
their evill wayes, even in e-  
very particular can bee meete  
for this, though their sinne be  
as deepe unto them as their  
right eye, if they love it more  
then the Lord Jesus, they  
cannot bee worthy of him.  
Therefore with God hath  
threatned all such, that they  
must be cast into hell fire, and

None more  
but they who  
indavoure to  
turne from  
every evill  
way.

Mat 5. 29.



And to receive the  
love of every  
part of Gods  
truth.

1. Thess. 1. 10.

Rom. 1. 21.

Ezek. 14. 3.

Ezek. 14. 3.

Though they  
flatter them-  
selves God  
will not be  
mercifull to  
them.

Deut. 29. 19.

so perish eternally from his  
presence; how can they ever  
imagine to bee admitted to  
this worke, seeing they can-  
not stand before him. Or if  
they be such as have not, nor  
yet will receive the love of  
the truth, so as to obey it in  
what they know, that they  
may be saved; or such as when  
they know God, they will  
not set themselves to glorifie  
him as God; but constantly  
will more and more dishonor  
him by going on obstinately  
in their sinnes; or such as have  
set up any stumbling block of  
their owne wicked imaginati-  
on to worships it; how can  
they thinke to bee helpers  
herein unto the Lord for all  
others. Howsoever they flatter  
themselves that they shall do  
well enough; though they  
live in that sinne for a time, or  
at least a little; and that they  
shall

shall have peace; that God  
will be mercifull unto them  
notwithstanding all that hee  
hath denounced to the con-  
trary: yet the Lord hath told  
us plainly, that he will not be  
mercifull to any such; but will  
make his wrath smoke a-  
gainst them; untill they bee  
consumed. Hee hath decla-  
red to all the world, that such  
shall be either given up to be  
strongly deluded by *Anti-*  
*christ*, or by some other like  
delusion; that they shall be  
given up in the end to a re-  
probate sense; as hee gave up  
the very Gentiles for abusing  
but the light of Nature; yea  
that Gods owne Prophets  
shall helpe to deceive such, to  
sooth them in their evil way,  
answering them according to  
their owne evil heart. That  
thus the stumbling block  
which any one hath set up to  
worship, and wherein he hath

Deut. 29. 20.

But will give  
them up to be  
deluded.  
2. Thess. 2. 11.

And in the  
end to a re-  
probate  
sense.

Rom. 1. 28.

Ezek. 14. 14.  
That Gods  
owne Pro-  
phets shall  
helpe to de-  
ceive such.

1. Cor. 13. 12.

1. Cor. 13. 12.

preferred the obeying & serving of his owne lusts before his obeying & serving of the Lord Iesus, shall be his ruine and destruction. And therefore no such man so long as hee continueth obstinately in his sinne can hope to bee admitted, or to have any hand or part in this holy worke.

*The eighth reason hereof, That but inclining to any sin, God will not beare us.*

**A**nd more then all this to awake our consciences yet more fully, the Lord would have us further to thinke of this deeply, that hee which inclineth to any wickednesse in his heart; but to any one sinne, desiring to have his corrupt lust satisfied in it, contrary to the light of his conscience, his prayer even for that is a bhomitable, so that

John. 9. 31.

Prov. 28. 9.

Psal. 66. 13.

that God will not heare him,  
as *David* professeth of him-  
selfe.

The ninth reason hereof to bee  
over in our hearts, That who-  
soever is not with our Savi-  
our is against him.

**T**O shut up all briefly,  
this is never to be out of  
our hearts. That whosoever  
is not with our Saviour, is a-  
gainst him; whosoever indea-  
voureth not to bee so with  
him, so to follow and helpe  
him, as a true Disciple and  
souldier, to be furnished with  
every of the former qualities;  
to bee armed with every part  
of the compleate Armour of a  
Christian; to be in all things  
such a one as hee hath so pre-  
scribed; yea, who will not  
bind & set himselfe constant-  
ly to keepe his watch, but  
sometimes give liberty to his

H 5 owne

None but  
they who in  
all things in-  
deavour to  
be with our  
Saviour are  
true disciples

Mat. 23. 30.

Our danger  
in approach-  
ing neere to  
our God with  
out a warrant.  
2 Sam. 6, 7.

Numb. 31, 40,  
41, &c.  
Deut. 1, 4, 6, 42.

Exod. 19, 24.

Math. 22, 7, 12, 13.

owne guilt heart, hee cannot have any true hope to be admitted to this worke, but in pressing in, to helpe without a warrant, as *Reuben* did to stay the Arke tottering, is in danger of Gods heavy displeasure, and so have his prayer turned into sinne. That it shal so come to pass unto him, as unto those who would go to fight without y<sup>e</sup> Lord. He may looke for a curse in stead of a blessing, & to have the Lords hand stretched out agaynst him, to fall and lye before his enemyes. Till this time, every such a one may be afraid of coming neere the Mountaine, of putting his hand to the Arke, of rushing into the battle without Armour, & may look to speed as he that came to the marriage, without his wedding Garments.

The

The second particular Meditation  
of this sixth generall, who  
may with hope and confidence  
offer themselves.

**N**OW upon all these and  
the like grounds, we are  
to labour yet further to bring  
our hearts to a right under-  
standing, and a more thorough  
apprehension of that second  
generall Meditation, together  
with this which followeth  
to wit, That those and they al-  
one who are so qualified, and  
every way so fitted as are be-  
fore described, are the men  
whom indeed the Lord at this  
day looks for: and which can  
say with the Prophet *Esay*,  
*Lord heare I am*, admit me for  
one of those whose help thou  
wilt accept. For Lord, thou  
knowest, that to my poore  
power, and that measure of  
grace which thou hast vouch-  
safed

Onely they  
who are so  
qualified as  
the Lord re-  
quires, are  
the men who  
he calls.

*Esay 6. 8.*

L. C66.13.9.

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8. 2. 212

safed me, I have in all things  
 unfeignedly desired to be pre-  
 pared and fitted to helpe thee  
 and thy poore Church. Ac-  
 cept of my feeble desires, and  
 supply that which is wanting.  
 Thy grace is sufficient for me.  
 Thy power is seene in the  
 greatest weakness. Lord thou  
 that seest all hearts, hast tryed  
 my heart and my reynes, how  
 unfeignedly I have sought  
 thee heerein, contending to  
 walke before thee, and as in  
 thy presence continually, and  
 to be kept undefiled, from  
 whatsover might any way  
 offend thy most holly eyes.  
 Though I be weake and un-  
 worthy, and have had excee-  
 ding many slips, wants, and  
 faylings, yet for the worthy-  
 ness of thy Christ, admit of  
 those (though so feeble) de-  
 sires which thou hast vouch-  
 safed me. Give me my pres-  
 money, the earnest and seale  
 of

of thy holy Spirit. My heart  
is prepared to doe thee the  
faithfullest service that ever  
thou shalt enable me. Lord,  
by such poore weeke Wret-  
ches, and at their prayers, thou  
hast bin wont to get thy selfe  
the victorie, that no flesh  
should rejoyce in thy pre-  
sence, but that all glorie, ho-  
nour, and praise may be given  
to thee along for evermore,

*Reasons to be seriously weighed;  
that onely such can looke, or  
hope to have acceptance here.*

**T**HAT these onely are in  
a true League & Co-  
venant with God; and there-  
upon are such as his heaven-  
ly Majestie doth not disdaine  
to call his Friends, as *Abra-  
ham* was called the Friend of  
God. And therefore they  
(though they be but dust and  
ashes) may presume through

*These only in  
a true league  
with God.  
Deut. 16, 17,  
18, 19.*

the



the merit of the Lord Iesus to intreat even for filthy Sodom; yea, to importune his heavenly Majesty, and expect to obtaine of him, that if there bee but ten righteous persons in five wicked cities, he will spare all for ten sake.

These fit to  
helpe to res-  
cue their  
Brethren  
from Sathan.

To stay the  
Lords hands  
Exod. 32. 30.

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To whom he  
can deny no-  
thing.

These onely are fit men to helpe by their prayers, to rescue their Brethren out of the hands of Sathan, and of all their cruell enemyes, vvhich have carried them away Captives, and who do so insult & triumph over all, and over the Lord himself, as thinking that they have already made a conquest of all. These are the men, and these alone vvhich can with *Moses* stay the lords hands, that he should not destroy his people. These are they, to whom God can deny nothing. Onely these, who having thus put their shooes off their feet, are fit with that holy

holy *Moses* to stand before the Lord, to be sent to fetch his people their brethren out of Egypt from the Tile-killes, and to pull them out of the midst of the site.

These are with *Aaron*, thorough the continuall intercession of our great High-Priest, meete to helpe to pacifie the Lords displeasure towards the remnant of his people, to stand betweene the living and the dead. These being supported by *Aaron* and *Hur* can holde up their hands, till God have got him selfe a glorious victory against *Amalek*.

These, and these alone, are able with *Iosuah* to cause the Sonne to stand still (so farre as the Lord shall see it best for his owne glory) untill he shall be avenged of all his enemies; and therefore much more may they be confident in matters of less moment. For, what cannot

These fit to fetch Gods people out of Egypt.

These meet to pacifie the Lord and to stand betweene the living and the dead.

To hold up their hands against *Amalek*.

To make all creatures to be for his people untill he have got him selfe the victory.

Heb. 11.

1. King. 18.

38, 39.

To move the  
Lord to ma-  
nifest the  
truth of his  
religion.

1. King. 18, 36.

37, 38, 39.

Dan 3, & 6.

To reverse  
Hamans de-  
decree.

cannot the prayer of Faith  
bring to passe? These men are  
able with *Eliab*, to move the  
Lord (so farre as in his divine  
wisdome he shall see it best)  
to send fire from Heaven to  
consume their Sacrifices, and  
to make knowne to all, that  
he hath accepted them. And  
moreover to move the Lord  
to manifest to all the World  
(and that as clearely as if hee  
spake from Heaven) who is  
the Lord, which is his true re-  
ligion, and which the false  
who they are that are the true  
children of Iesus Christ, and  
who they are of the other side  
that are the Servants of Sa-  
than and Antichrist: who are  
with him, who against him.  
To these are they, who vvith  
*Adonijah* and *Hester*, and the  
rest of the faithfull amongst  
the Jewes, are able to obtain  
the reversing of that most  
bloody decree procured by  
wicked

wicked *Haman* against Gods people, although it be to doe all the decrees of the *Medes & Persians*, such as to man seemeth impossible euer to bee reversed; and to cause *Haman* to be hanged upon his owne Gallows. To turne the plot devised agaynst Gods people to their joyfullest day, a day to be remembered for ever; a day of shame and confusion to all Gods enemies.

Heb. 3, 5, 6.

Heb. 7, 8.

These are they whose prayers come up before the Lord, as the prayers of holy *Daniel*, *Cornelius*, and *Peter*, and who may looke for an answer from heaven at the evening Sacrifice, above all that they can imagine, even by the ministry of Gods blessed Angels so farre as shall be best.

Heb. 1, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The prayers of these ever come up before the Lord and they may surely expect an answer in his due time.

Acts. 10, 30, 31, 32, & c, 30. Dan. 9, 20, 23, 24.

These may hope with Paul to save them selves and all in the ship.

Acts. 27, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

These are they that in the greatest perils of the Church, may hope through their prayers, with holy Paul to save them.

themselves and all in the Ship with them; in such sort as the heavenly Wisedome shall see it best, that at least they may swimme out, though for not hearkning unto the Lord in time; they may all first suffer shipwrecke, and be cast into the Sea.

These are they, with whom at their cryes, our Lord Iesus will be, as he was with those three Worthies of the Captivitie, in the midst of the hot fiery Furnace, and in the verie Lyons den with holy Daniel, to stop the mouthes of those hunger-bitten Lyons, that the least hurt shall not come unto them, more then shal be for his eternall glory, with the greater good of his Church & People; and by whose triallies our blessed God and tender Father, hath made knowne the truth of his Religion, and of his causes, with the innocencie

With these  
will Christ  
Iesus be in  
the fiery Fur-  
nace, and the  
Lyons den.

Dan. 3, 24, 25.  
Dan. 6, 21, 22.

And in their  
greatest try-  
als make  
their Inno-  
cency, & his  
religion kno-  
wen.

Dan. 3, 29, 30,  
31, &c.  
Dan. 4, 33, 34  
Dan. 6, 21, 22.

centie of his people; to Kings,  
Princes and Rulers; and to  
cause it by them to be publi-  
shed, as it were to the world,  
like as he did when it was  
commanded by them to bee  
spread and divulged in all the  
Dominions of the mightie  
Monarchs, and so from them  
to goe to all other Nations  
with whom any of them had  
any trafficke or familiarity.  
And by whom he hath beene  
wont to effect & accomplish  
his owne glorious workes  
as he hath foretold, above all  
that any of his owne dearest  
Servants could ever imagine,  
or could have beene perswa-  
ded of by any humane reason,  
that they could ever haue bin  
brought to pass.

And thus much for this ge-  
nerall Meditation; viz: who  
they be that exclude them-  
selves; and also who they are,  
and who alone, that can ever  
looke

Such are words  
which are said  
in the

to be a  
man's  
owne  
workes  
and  
not  
the  
workes  
of  
God

Conclusion  
of this gene-  
rall Medita-  
tion.

Who meete.

How we must  
strive, heere-  
on.

And what  
confident  
boldness we  
may then  
have.

**I am I, '7.**

looke to be committed as ap-  
proved of the Lord for this  
blessed and glorious worke.  
And how wee must stryve to  
passe thorow all the difficul-  
ties, before wee can approach  
with any true confidence and  
assurance to put our hand  
hereto, and much more so as  
to bee able to preuaile with  
our God so bee made as his  
*Israels*; and what confidence  
boldnesse we may haue here-  
in; for that if wee bee such as  
these, our God is stil the same,  
hee is not changed, neither is  
there with him any variable-  
nesse or shadowing by tur-  
ning.

*The seventh generall  
Meditation.*

That the Lord notwithstanding  
graciously calls all for to be  
his helpers herein, and there-  
fore every one who will not  
strive to bee of this number,  
and come to bee on his side  
must perishe, and doth justly  
bring upon himselfe swift  
damnation.

**I**N this seventh place, the  
Lord would have us seri-  
ously to lay to heart out of all  
these Meditations, the blessed  
estate and honour of them,  
who are called and admitted  
to this great imploymēt, and  
of the contrary, the misera-  
ble and wofull condition of  
all who any way exclude  
themselves; yea of all who do

The blessed  
estate and  
honour of all  
admitted to  
this worke  
and contra-  
rily.

not



God ex-  
cludes none  
but who ex-  
clude them-  
selves.  
But calls all.

That all are  
iustly dam-  
ned who  
come not to  
helpe.

One people  
He to wound  
as he wound  
as he wound  
as he wound  
as he wound

not seeke to helpe herein. And  
withall, how notwithstanding  
all these things, the  
Lord excludes none, save on-  
ly those who (as was saide)  
exclude themselves; but that  
he calls to all, and would have  
all to addresse themselves,  
and to be meete and ready to  
assist & joyne with him here-  
in, and that therefore all those  
who will not doe their utter-  
most indeavour to prepare  
and fit themselves, are iustly  
damned even for this, for re-  
fusing to come to helpe him  
and his poore people in their  
distresse, when hee so calls on  
them to come; and for joy-  
ning with Sathan and Anti-  
christ his sworne enemy, e-  
ven against his heavenly  
Majesty. To make it plaine  
to every soule, that he calls e-  
very one hereunto, each is to  
consider well these reasons  
following.

That

That hee calls all to every one of these duties mentioned, in all these Meditations before, and especially to these which now follow.

1. That he calls all to bee on his part in the earth, that ever will bee with him in glory.

2. That hee calls all to regard him in his poore members to the end of the world, as when he is hungry to feede him, &c. To shew mercie, if ever they will find mercy.

3. Hee calls all to repentance, every one to turne from his evill way in every kinde, and much more from all those notorious abominations, which brought the wrath of God upon *Israhel*, and upon other impenitent sinners in former Ages. and for which hee denounceth his vengeance; and likewise hee calleth all to awake forth of

Some reasons shewing that he calls all to helpe if ever they will see his face with ioy.

He calls all to be with him.

He calls all to regard him in his members.

Mat. 25.

To repent & turne from all their evill wayes that they may live

all

Rom. 10. 30.

11.

Ezek. 18. 31.

22, 30, 31, 32.

Ecc. 33. 11.

The Lords  
protestation.He calls all  
to his Cove-  
nant.

Lev. 26.

Deut. 28.

all their security wherein they  
sleep; if ever they hope to  
scape his heavy indignation,  
& so to meete him with intrea-  
ty of peace, y they may be fit  
to helpe to stand in y breach.  
That he calls to this end, even  
Publicans, Harlots, Scorners  
of all sorts; hee stretcheth out  
his hands, to gaine-sayers and  
rebels, yea to the most noto-  
rious sinners that live upon  
the earth, thus protesting to  
every particular soule. *As I  
live I delight not in the death of  
a sinner, but rather that hee re-  
pent and live.*

4. Hee calls all to walke  
humbly in his Covenant, that  
he may performe all his pro-  
mises unto them, and turne a-  
way all his heavy denuntiati-  
ons. Of which Covenant  
these are the very principall  
parts, to love him above all,  
and our neighbour as our  
selfe.

3. He

Thus He calls every one to  
to pray as hee hath directed  
and commanded, and that for  
all his owne causes chiefly, as  
namely, the causes which con-  
cerne his glory, kingdom,  
and people; and therefore ev-  
ery one should labour to be  
such a one as can so pray,  
whereby hee makes it manife-  
st to all, that hee reaches  
none at all, but would have all  
learne so to pray, and so be  
fitted thereunto; *John 17. 9.*  
So That every generall  
promise of mercy in all the  
booke of God, reaches hereto  
as the promise of forgetting  
our finnes, and not remem-  
bring our iniquities any more  
and this without limitation  
of time, but at what time so  
ever it be, that a sinner con-  
verts, or without any exceptio-  
of any sinne (save only of that  
unpardonable sinne, the mali-  
cious oppugning, & persecu-  
I ting

He calls all  
to pray as he  
hath directed

*21. 22. 23. 24. 25.*

*He calls all  
to pray as he  
hath directed*

God calls all  
to lay hold  
of all the pro-  
mises of mercy  
*1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Without  
limitation of  
time  
*Ezek. 18. 31.*  
*22.*  
*Psal. 95. 7.*

Or excepti-  
on of sinne.  
*Ezek. 18.*

Esay. 55. 3.  
Or persons  
Numb. 32. 39.

Iohn. 3. 14. 15.  
18.

And calls all  
to behold all  
the examples  
in his booke  
of receiving  
poore sinners  
Luk. 15. 10.

He call. Ioh  
Med. 1. 10  
The favour  
such are in  
upon their  
repentance.  
Luke. 7. 47.

Never any  
such a one  
rejected.  
Rom. 5. 20.  
11. 8. 1. 10. 11.

He call. Ioh  
Med. 1. 10  
The favour  
such are in  
upon their  
repentance.  
Luke. 7. 47.

ting of all the knowne truth  
of God) and without excep-  
tion of any person; and bids  
all but harken, and their soule  
shall live; if they can but see  
brave Serpent, or believe in  
our Saviour, hunger, thirst,  
and cry after him.

7. So doth every example  
of Gods mercy in receiving  
repentant sinners; as of *Ma-  
tthew, Saul, Mary Magdalen,*  
the repentant Thiefe upon  
the Crosse; the joy that is in  
heaven for the conversion of  
a poore sinner; the high fa-  
vour that upon their unseig-  
ned repentance such poore  
wretches may know them-  
selves to bee in with God.

That where sinne hath aboun-  
ded, there grace abounds much  
more: and never any so com-  
ming rejected.

Three  
1

Three more speciall Meditations to this end, That the wise consideration of them may never go forth of our hearts untill we be of this number.

**A**Bove all the former, the Lord would have every poore soule to meditate most seriously, and in their most secret thoughts, of these three things following, that y wise consideration of them may never bee from before their eyes, nor the sound of them out of their eares, untill they be of this number.

The first Meditation to this end to be seriously pondered, That our Lord Iesus stands continually at the heare of every impenitent sinner to enter in. And he will receive of them.

Three things to be thought of ever untill we be of this number.

That the  
Lord hath e-  
ver stood &  
still stands  
knocking at  
the heart of  
every impe-  
nitent sinner.

aguide condit  
ed at  
baptism  
on his  
to be ad  
condem

Chiefly of all  
in his  
Church.

By his word,

And Sacra-  
ments,

As Baptisme.

**H**OW our Lord Iesus  
Christ, hath stood at  
the doore of their hearts all  
the daies of their life, calling  
them to repentance, to know,  
feare, love, obey, & beleeve  
in him; and that by the loud  
voyce, both of every one of  
his Creatures, of his mercies,  
and iudgments. And more  
specially, at the hearts of all  
in his Church by his heavenly  
word, which he hath sent un-  
to them; by all the admoniti-  
ons, exhortations, reproofes,  
threatnings, promises, & the  
like; that ever he hath vouch-  
safed unto them by the mini-  
stry of his Servants, grounded  
upon the same word, and also  
by the holy Sacraments, as  
namely by their Baptisme, by  
which hee hath beene still  
teaching and calling upon  
them even from their cra-  
dles, to beleeve in him and to  
serve

serve him only, according to his blessed Commandement: to fight under his banner, for that they are such as hee hath Redeemed with a great price and are not their owne: and also by the holy Communion of his body and blood; wherein as our Saviour gives, or at least offers himselfe wholly to them, so they give againe themselves wholly unto him. And not onely so, but by the good motions of his blessed Spirit; and that so oft as they have felt in themselves holy purposes of amendment and turning unto the Lord.

How now at this very time he still stands & knocks louder and louder then ever heretofore, by all the tokens of his heavy displeasure against severall Churches; & all the rage and malice, which is against the whole true

And the  
Lords supper

And by the  
good motions of his  
Spirit.

And now at  
this time louder then  
ever.

By all the  
tokens of his  
displeasure.

Rage of the  
enemie.



Our favours.

This helpe.

More particularly.

He stands at  
the heart of  
every one  
reading this  
or the like  
admonition.

Chap. 1.

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C. 1.

Church of Christ; yea, against every soule professing his name sincerely as they ought. And so by every of those speciall favours which wee enjoy, or which wee hereafter looke for from him; and even by this very helpe, and all others which he offers unto us for our right and unfeigned meeting him, before his wrath bee wholly powerd out upon us, and for our true humiliation under his hand, and stooping to him in all things.

More particularly.

**T** Hat hee stands at thy heart whosoever thou art, that readest or hearest this or the like admonition, crying unto thee that thou wouldest now repent unfeignedly of each thy fearefull sinnes, & namely of thy hard-  
nelle

ness of heart and impenitency in them, whereby thou hast so long kept out thy Lord and Saviour, and onely made thy heart an habitation for Sathan, and as a den of Dragons. And that thou wouldest seeke now to have thy soule & conscience wholly cleansed and purged in the blood of the Lambe, and to wash the feet of thy deere Saviour with *Mary Magdalens* by the teares of thy unfeigned sorrow, for all thy former unkindness, and for thy ungraciousness, in keeping out thy Lord and Saviour so long; giving unto Sathan the whole possession of thy heart, and so the very chiefe roomes thereof, & not vouchsafing unto Christ Iesus so much as entertainment within thy threshold. Then will he come in to thee, how unworthy soever thou art, and Sup  
 aliv                      14                      with

That they  
would repent  
of their im-  
penitencie.

To have  
their soules  
cleansed.

Chiefly of  
ungracious-  
ness in  
keeping out  
the Lord Je-  
sus. 1.70.2

Christ will  
come to such  
a one.  
Rev. 3.20.

with thee, and thou with him.

This shall be the joyfullest day that ever shone upon thee; for hee being in thy heart, will by his blessed Spirit not only teach thee thus to pray; but will certainly make thy prayers to pierce the very heavens; and finde happy audience at the throne of Grace, chiefly in all these causes which so highly concerne his Majesty, his poore Church and people. He will then bring unto thee that joy with him, that goes beyond all the joy of all worldly men, and farre beyond that which all things here belowe can ever bring unto thee. That which eye never saw, nor eare heard, nor entered into mans heart to consider of. Yea, that which shall never be taken away from thee, but be a continuall feast for evermore.

And contrarily, if yet thou wilt

wile not harken unto him, but  
 still harden thy heart against  
 him, the time shall come, that  
 every call of his which ever  
 thou heardest before, and hast  
 contemned; shall sound so  
 shrill in thy eares, when it  
 will be too late, as thou shalt  
 have it affrighting thee per-  
 petually. That thou never  
 shalt have rest day nor night,  
 for the dreadfull noyse of  
 these many calls, because thou  
 wouldest not harken in time,  
 but didst put off. & day of thy  
 repentance, and so of harken-  
 ing to his sweet voyce of  
 mercy, thus calling thee still to  
 bee partakers of his mercy,  
 and even of this high favour,  
 and now at day in these dan-  
 gers of the Church in a speci-  
 all manner above all other.

Wherefore let the counsel  
 of the holy Ghost be now ac-  
 ceptable unto thee, breake off  
 thy sinnes by repentance: be

And contra-  
 rily to them  
 who harden  
 their hearts  
 against Christ  
 Iesus.

The sound of  
 his calls shall  
 ever be in  
 their eares  
 affrighting  
 them.

Such to be  
 Christ's chosen  
 & redeemed  
 they will doe  
 & be Christ's  
 Saints.

Exhortation  
 to all to  
 heare now.  
 Dan. 4.24.

Psalm 77.  
I will praise thee O Lord  
in the strength of thy  
army: and thy  
power O Lord  
thy power O Lord

Thou hast said  
I will praise thee  
O Lord in the  
strength of thy  
army: and thy  
power O Lord  
thy power O Lord

not as the deafe. Adder any longer; But whilst it is now called to day, heare his voyce. Condemne it not now; little knowest thou, whether ever thou shalt heare it any more thus in mercy, but onely in wrath and vengeance for despising his long suffering, and all the riches of his compassion.

The second Meditation, To thinke what it is for a man to forsake his owne happinesse, in refusing Christs gracious call, and to joyne with Sathan against him, to his endlesse perdition.

To thinke  
what it is to  
refuse Christs  
call, to joyne  
with Sathan  
and the dam-  
ned.

Secondly, the Lord calls  
Shoud to every soule to be-  
thinke him seriously in time,  
what it is for a man, not onely  
to refuse and condemne the  
gracious call and service of  
our Lord Iesus Christ, yea all  
his

his favours, all his sweet promises and mercies concerning both this and a better life; all the glory and happinesse of the Celestiall Canaan; the heavenly *Ierusalem*, where is fulnes of joy in the presence of the Lambe, and at the right hand of our heavenly Father, pleasures for evermore; but of the contrary, to chosse to joyne himselfe with Sathan and with all the damned, to serve under him against our Lord and Saviour.

Likewise to thinke beforehand what such a man will doe, when hee must appeare before his glorious Majesty, when all the greatest & proudest of the earth, that have so set themselves against him, shall cry to the Hills & Mountaines to fall upon them and cover them from the presence of the Lambe: so terrible shall his very presence be unto

such to be-  
thinke them-  
selves what  
they will doe  
when Christ  
comes.

Apoc. 14. 14.

When all  
threatned a-  
gainst them  
shall be fully  
executed.

For the evi-  
dence hereof  
made shalld:  
To behold  
the fearfull  
spectacles

Of men tor-  
mented with  
horror of  
conscience  
in the Scrip-  
tures.

to them when (though) a  
Lambe to all beleevers who  
have beere followed him in  
true obedience, & to all who  
yet shall harken to his voyce)  
yea, so dreadfull shall it bee,  
when whatsoever torment  
and misery is denounced a-  
gainst them in the booke of  
God, to bee inflicted upon  
them hereafter, shall be most  
certainly, and fully executed,  
in that lake burning with fire  
and brimstone.

For the unfallible truth and  
undoubted certainty hereof,  
the Lord calls every soule al-  
waies to behold with the eyes  
of their minds, not only those  
fearfull spectacles mentioned  
in his word, of that wofull  
horror of conscience, which  
hath so surprized and over-  
whelmed so many of the wic-  
ked, whom God hath left for  
examples to all posterity, e-  
ven for their malicious wic-  
kednesse

kednesse, though but against  
some one of his Servants, as  
namely, in Caine, Saule, A-  
chitophel, Judas, and others;  
when they did but onely con-  
sider the wrath of the Lord,  
and his vengeance due unto  
them, and which would over-  
take them, or felt it begin-  
ning to seize upon them for  
this sinne; but moreover hee  
calls them to thinke a right of  
the continuall examples that  
hee daily seeth before their  
faces, in the miseries of so ma-  
ny of his dearest Children.

How they are tormented  
when their consciences are a-  
wakened with a right apprehen-  
sion and feare of the wrath  
of the Lord for their sinnes,  
wherein they have served Sa-  
thans, though not taking part  
against his Majesty and Chil-  
dren, no nor so much, as in  
forsaking him, or them, or a-  
ny his causes, but onely for  
some

In daily ex-  
amples.

How they  
are tormen-  
ted in consci-  
ence for par-  
ticular slips  
or failings.

Gods will  
overbears  
against the  
will of man



some particular slips, failings and infirmities, as either for some spirituall pride, or timorousnesse in fearing men more then God; and thereupon omitting some necessary confession, or other good duty; or for doing some small thing against their conscience; or for some unbellesse, in not being able to rest upon the Lord his love and care in the failing of outward meanes, as it was with *Moses* at the waters of *Arise*; or for spirituall security, for decaying in their first love, neglecting the conscionable use of meanes of grace and saluation, or the like.

How these  
of indure  
the flashings  
of hell fire.

How even these, I say, when their consciences are thoroughly awaked, doe indure, as it were, the very flashings of hell fire; and this so dreadfully, as their miseries astonish all that behold them, and

and that they themselves doe  
account all outward torture  
nothing in regard thereof: so  
that many a time with holy  
Job, they wish an end were  
made of them; being oft rea-  
dy through Sathans malice,  
to lay violent hands upon  
themselves. Also for that  
they endure this so long, as  
that Gods hand pursues some  
of them, throughout their  
whole life: that they are  
usually incapable of any  
comfort (though the same be  
sent by a messenger of Gods  
even one of a thousand) except  
it bee a little before their  
death, wherein the Lord  
commonly vouchsafeth unto  
them much heavenly assu-  
rance and consolation.

And if it be so with these  
here, while yet the day of sal-  
vation remaines, and the ac-  
cepted time, and also whilst  
they have the most excellent  
meanes

Iob. 7. 15.

If it be so  
with these  
here.

And chiefly  
of all Christs  
promises

Though they  
be most deer  
unto the  
Lord.

What shall  
become of  
all impeni-  
tent sinners,

And chiefly  
of all Christs  
enemies,

meanes to comfort them; yea,  
though they bee such as have  
felt formerly the assurance of  
Gods love & favour in Christ;  
and many lively evidences  
thereof; & which is the chief-  
est of all, though they be such  
as are deere and precious un-  
to the Lord, and who have  
his holy Spirit for their ear-  
nest, (albeit onely for a time  
they want the sense & feeling  
of it, as it hath beene in ma-  
ny a soule in our memory, and  
is at this day: whereupon  
they have bene, & are so usual-  
ly prayed for in many of our  
best Congregations, from  
whence they looke for some  
helpe & comfort by the prai-  
ers of Gods people;) if I say  
it bee so with them, what can  
wee thinke shall become of  
the ungodly and impenitent  
sinners; & specially of those  
enemies of Christ and his Ser-  
vants, when their consciences

shall

shall bee thoroughly awaked,  
and much more after this life,  
when their case in regard of  
any comfort, shall be contra-  
ry to the estate of these poore  
Servants of the Lord. If the  
righteous shall scarcely bee sa-  
ved( as *Peter* speaketh, and as  
wee see how hardly it goes  
with these last mentioned )  
where shall the wicked and  
ungodly appeared? If the paine  
of one tooth (alone) be so  
extreame, that it permits no  
 sleepe nor rest day nor night,  
when wee have all kind of o-  
ther comforts to mitigate and  
ease it; what can wee thinke  
the torments of all the parts  
both of soule and body must  
needs be, in the Lake burning  
with fire and brimstone for e-  
ver, where the very hope of  
all other comforts shall be ue-  
terly taken away; which not-  
withstanding we are certain-  
ly assured must come upon  
all

1. Peter. 4.

19. 19.

If the righte-  
ous be scarcely  
saved how  
they.

If paine of a  
tooth be so  
great, what  
shall their to-  
tall torment  
be.

These suffi-  
cient to con-  
vince all.

Deut. 30. 19.  
20.  
How God  
sets before  
us life and  
death, bles-  
sing & cur-  
sing.

all impenitent and ungodly  
sinners, because the word of  
the Lord doth tell us so most  
plainly, and so oft warnes us  
of it. The Lord calls from  
heaven continually upon all  
who doe not repent them of  
their sinnes, & come to helpe  
him, to thinke seriously here-  
of, as which alone shall bee  
sufficiently able to convince  
and condemne all that ever  
have heard the holy Scrip-  
tures, or but these fearfull ex-  
amples alone.

*The third Meditation, How  
God herein sets before us all,  
life and death, blessing and  
cursing.*

**F**inally, we are to bethinke  
ourselves, in our deepest  
and best Meditations, how  
the Lord here sets before a  
very soule, life and death,  
blessing and cursing. Life if

we

we will but now set our selves seriously with all our hearts to seeke to pass all these difficulties; never giving rest to our soules, untill by our Meditations and prayers, and the right use of all other holy meanes, which in his word he hath prescribed us, wee have attained so to beleewe, and so to obey, yea in all things so to doe as hee requireth at our hands, that wee may be fit to helpe him and his poore Church. Then we shall have boldnesse whatsoever come to passe; we shall not need to feare, though all our enemies were so many Divels; wee shall not be dismayd, for the adventuring and loosing of all; Houses, Goods, Friends, Parents, Children, no nor Life it selfe: but contrarily, in the midst of death, wee shall be bold and courageous as Lyons for our Lord and Saviour,

Life if we  
will harken  
to his call.

That we  
shall not  
need to feare

Nor be dis-  
mayd for  
loosing all.  
Mat. 19. 27.  
Mat. 10. 37.  
38.  
Luke. 14. 36.  
But contrari-  
ly have bold-  
nesse.  
Prov. 38. 1.  
Rom. 8. 35.  
36.

Rom. 8.35, 36.

Be more  
then Con-  
querours.  
Rom. 8.37.

Death and  
cursing in  
not yeelding  
to him.

Deut. 30. 19.  
20.

21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Saviour, knowing that nothing can separate us from Gods favour; and in the losse of all, we shall gaine all, bee in all, even in the middest of death more then Conquerors, thorow him who hath so loved us, and hath given himselfe for us, and shall with him triumph over all our enemies eternally.

Death and cursing he likewise sets before us, & threatneth them unto us undoubtedly, without unfeigned repentance, whereof wee can have little hope, if he now calling upon us thus earnestly to helpe him, by the offer of so many mercies, and such blessednesse on the one side, we will not shew our true obedience, and uttermost endeavour therunto; and if hee denouncing so many miseries on the other side; wee will refuse to harken, living securely and

and doe not regard this gracious offer of mercy. That when our feare shal come upon us like a whirlewind, wee shall fly at the shaking of a sword, even at the very report of our enemyes prevailing, & much more of their approaching so neere unto us. Our hearts shal be then as *Nabals*, as dead as a stone, and so wee shall live in a perpetuall expectation of the just wrath and vengeance of God, to seize upon us everlastingly; so that we can never expect any comfort after. For we cannot expect any comfort after.

Yes, withall we are wisely and deeply to meditate hereof, how he bids us *choose life*, that we and our's may live, by loving him, obeying his voice, & cleaving fast unto him; because he is our life, & our strength for our dayes. And also how hee bidding us, will also thereby give us strength to doe it; so

Our estate when feare shall come on us of a Godaine.

Prou: 1, 27.  
Prou: 28, 1.  
Iob 15, 20,  
28, 22.  
Deut: 28, 63,  
&c.

1 Sam: 25,  
37, 38.

God bids us choose life.

Deut: 30, 19, 20

Deut: 30, 19, 20  
Deut: 30, 19, 20  
Deut: 30, 19, 20  
Deut: 30, 19, 20  
Deut: 30, 19, 20



farre as we shall be accepted. If we but beleene his blessed Commandement, and his Covenant of grace, shall set our selves in the name, and by the power of our Lord Iesu Christ to do what we can, in and by the use of all the means which he hath ordained, for obtaining this strength and grace so to helpe him; and if we will be as earnest, as vigilant and industrious for attaining of this honour, as we would be for the attaining of any earthly honour or riches.

For we cannot thinke, that ever any man who sought this after this manner was rejected, to wit, if hee sought it as for treasure, that is early, earnestly, and constantly. And therefore all who will not thus set themselves to obey & help the Lord, have their mouths for ever most justly stopped, being left altogether without excuse.

And

We cannot  
thinke that  
any one was  
ever rejected  
who sought  
life as they  
ought.

And thus much also for this last generall Meditation, and how we may in all things be in some good measure rightly and fitly prepared to helpe in instant and powerfull prayer for the poore Churches of Christ, according to all whereunto the Lord now calles us, thereby to have good hope to prevayle with him. To wit, when wee shall finde our hearts so affected towards his heavenly Majesty, as to preferre him, his glory & causes before our selves, so truly shewing that we love him with all our heart, soule, strength, and might, and our neighbour as our selfe, as hee commandeth; being so affected likewise towards them, and doing so to them, as we would have them do to us, if wee were in their estate and case.

How we may  
all be prepared  
in some  
good mea-  
sure to helpe  
the Lord &  
his Church.

All which, we must everie  
one

All must per-  
ish if they  
but stand on  
the other side  
Obed. 10. 11.

Indg. 5. 33.

Conclusion,  
to be thorow-  
ly layd to  
heart, to put  
some more  
life into eve-  
ry soule, & to  
each of these  
meditations.

one strive unto, or perish; if  
wee but onely as wee saw be-  
fore, stand on the other  
side in the day of our Bre-  
threns affliction: and much  
more, if we will not bee mo-  
ved by any one meanes, nor  
all the meanes together,  
whereby the Lord calls us,  
thus to come to helpe him;  
now I say that hee, even our  
Lord and Saviour proclaimes  
to all our consciences, before  
all the world, that hee stands  
in such need of our helpe, and  
so expect it hourelly at our  
hands.

And this may suffice to  
prepare us all, to this happy  
worke of true humiliation,  
and of instant prayer for the  
Churches: onely let mee put  
you in minde, that our Lord  
Jesus Christ, to the end that  
hee may yet put some more  
life into all these Meditati-  
ons, and quicken us in our  
crying

crying to him according to all the prayers following; hee calls upon us all, to have this specially ever in our hearts; and his voyce in it sounding incessantly in our eares; which was in part touched before.

That as the Spirit, and the Bride, doe call to our blessed Saviour to come; so first, all the distressed Churches; yea, all the members of Christ, and all the elect of God, which are under the power of Sathan, or of any cruell Tyrants, or under other miseries, doe call and cry to every one of us, as the man of Macedonia did to Paul, come & helpe us. Come helpe us by your prayers, helpe us by your teares.

And secondly, as the Angel of the Lord said, Cursed ye Mervæ, because he came not to helpe the Lord; so now hee saith, Cursed ye all and every

How all the distressed Parts of Gods Church cry to us to come and helpe them.

Act. 16. 9, 10.

And all accursed who come not. Indg. 5. 23.

Excluded  
from the  
priviledges of  
Gods people.

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one of them, who come not  
to helpe our Lord Iesus  
Christ; who come not to  
helpe him in his poore mem-  
bers. And tell every one who  
wil not set himselfe at least in  
the full purpose of his heart  
to come; that hee hath no  
part in that heavenly prayer  
of our blessed Saviour; nor of  
the glorious priviledges and  
promises conteyned in it; that  
hee hath no part or portion in  
the Brother-hood, Inheri-  
tance, Glory, Kingdome, Re-  
wardes, Promises of this and  
the better life, Remission of  
sinnes, Deliverance from Sa-  
than, & from the evils which  
hee seeks to bring on all: that  
hee can have no comfort in  
that everlasting & everliving  
Amen; to whom all King-  
dome, Power, and Glory, do  
onely appertaine; but that he  
is contrarily stripped of each  
of these, and that our Lord  
Iesus

Iesus is comming quickly in  
all Majesty and Glory, so  
give to every one according  
to his workes; to all that  
come, the happinesse of all  
these blessings; to all now re-  
fusing to come when he calls,  
the misery of all contrary  
curses.

Wherefore hee saith to all  
Come. Come every one,  
thou though be in thy filth &  
loathsome ragges, & all le-  
prous, worthy to be thrust out  
of thy campe of *Israel*, & exclu-  
ded for evermore, yet come;  
strip off those rags by repen-  
tance; wash in thy fountains of  
my blood, which is opened to  
all the house of *Israel*, and be  
thou cleane. Put on the gar-  
ment of the righteousnesse of  
thy Saviour, and be glorious;  
put on all the compleat Ar-  
mour of my Spirit in the full  
resolution of thy soule & be  
valiant, & come & helpe me.

Though

How Christ  
is comming  
to reward e-  
very one ac-  
cording to  
his workes.

How our Sa-  
viour calls to  
all to come,  
notwithstan-  
ding all ob-  
jections of  
unfitnessse.

Eph. 6. 13.

31. 2. 20. 21.

Thou wilt  
 not come  
 to me  
 I will not  
 quench  
 the smoking  
 flax

Thou wilt  
 not come  
 to me  
 I will not  
 quench  
 the smoking  
 flax

Mar. 23.  
 Luke, 5. 18.

Though thou have no strength but meere desires, yet come; and thou shalt bee accepted; I will not quench the smoking flax, therefore come. Though thy desires be never so weake, yet come; my power shall bee manifested and perfected in thy weaknes. Therefore come, yea, though thou have no grace at all, yet come; hee tells thee from heaven, his Grace is, and shall be sufficient for thee. And finally, though thou have no faith to apprehend this Grace of his, but art full of unbelcse, yet ever remember him that said, *I beleve Lord, Lord helpe my unbelcse*, and how he sped, and then thou wilt come. Yea, though thou get others to carry thee, thou wilt certainly doe it, if thou canst but set before thy face, the Palsy-man, thou wilt bee glad that to come.

Finally

Finally, bethinke thy selfe,  
if ever thou canst name but  
one, who thus desired to  
come to our Saviour, in the  
uprightnesse of his heart, neg-  
lecting no meanes thereunto,  
who was rejected of him; but  
contrarily, how every one so  
comming hath bene graci-  
ously accepted and imbraced  
of him: as the Prodigall Son  
was of his Father; and then  
try, whether his blessed Spi-  
rit will not give thee *Dauids*  
Eccho to answer to him in thy  
soule, Lord I come, I come,  
I come to doe thy will; Thy  
will is within my heart. Ac-  
cept the worke of thine  
ownegrace, Amen, enen  
so Lord Iesus, I  
come, I come.

Pfal. 37. 3.  
Pfal. 40. 3.  
Zac. 13. 9.





Prayers according  
to our Sauours dire-  
ction, chiefly for maintai-  
ning and advancing of his  
glory and kingdom, against the  
rage of Sathan and Antichrist, and  
for helping his poore distressed Chur-  
ches, with all the members of Iesus  
Christ, scattered over the face of the  
whole earth; and that the  
whole number of Gods e-  
lect may be speedi-  
ly gathered  
forth.

## I.

A prayer for our preparation,  
that wee may bee made meete  
to bee admitted, and may bee  
accepted as helpers, in this so  
greas a worke.

**W**H Lord, our most  
gracious and tender  
Father in Christ Ie-  
sus, wee thy unwor-  
thy children heere prostrate,

K 4

be-

To praye

That beholding the evils against the Lord & his people.

The prevailing of the enemy.

And hearing the Lord calling us to help him.

beholding how thy heavenly Majesty is soughten against, thy honour trampled under foote, thy kingdome & people sought to bee destroyed out of the earth, and that by Sathan & Antichrist, & other thy cruell enemies; who carrying a mortall hate against thee, and against thy Sonne Iesus Christ, and so against thy Gospell, and people for thy cause alone, do seeke that they alone may raigne over us, and over all the world in thy place; & seeing also how thou hast suffered them fearfully to prevaile, and still to proceed because of our sins, and the finnes of all other that professe thy name; and hearing withall, how thou now callest us all who are thine, and in any favour with thy Maiesty, to helpe thee, and the rest of our Brethren and Sisters, thy poore children

children, in these their extreme  
miseries, by our prayers and  
teares, doe humbly intreat  
thee, so to prepare and fit us,  
that through our Lord and  
Saviour, we may be accom-  
modated to be admitted to  
this so great a service.

Lord open our blind eyes,  
that we may have a right view  
of all these things: open like-  
wise our deafe eares, that we  
may heare thee calling us up-  
to this duty: and touch our  
dead hearts, that they may be  
truly affected herewith: ma-  
ke us, that thus seeing, hea-  
ring, and feeling, we may cry  
unto thee incessantly, untill  
thou shalt send thy selfe from  
heaven to come downe,  
maine, and defend thine  
owne causes and children, so  
rescue all thine every where,  
both from that bodily and  
spirituall tyranny, and from  
all other dreadfull miseries.

We may be  
prepared &  
be admitted  
to this ser-  
vice.

To pray to  
be rightly  
touched and  
affected with  
all these  
things.

That we may  
be able to  
cry unces-  
santly, untill  
the Lord shall  
send him-  
selfe from  
heaven for  
his great  
name, king-  
dome, and  
people.

under which they groane:  
and so to iudge betweene  
them, & betweene thine and  
their enemies, and to get thy  
selfe a glorious name and vi-  
ctory in thy due time, to thine  
owne everlasting prayse and  
glory.

To be perswaded how  
the Lord  
seeks out a  
man, saide  
On deere Father, perswade  
our hearts effectually, how  
now at this very day, in these  
fearefull times and extremities  
of thy poore Church (as thou  
hast beene wont in all former  
Ages) thou seekest out a man,  
that may stand in the breach,  
and how thou lookest for  
some, that may specially bee  
singled out hereunto, to helpe  
thee and thy poore people.

To haue  
be it not that  
one man, yet  
as one of  
Gedeons  
three hun-  
dred.  
Vouchsafe (good Lord)  
that every one of us may  
strive to bee, if not that one  
man, yet as some one of Gede-  
ons three hundred. And to  
this end, that all these holy  
Meditations following, and the

the like, may be in our hearts continually. That we may never rest untill, hereby wee may know assuredly, that thou hast called us herunto: that thou acceptest us and our service; and that wee may never give thee over, untill wee see the deliverance and felicity of thy *Sion*. Grant, that so many of us as unfeignedly desire to bee with thy Majesty, may never give any rest unto thee, nor unto our owne soules, untill wee finde our selves so qualified in all things, as thou requirest of all such, in taking to heart the dishonours done unto thy heavenly Majesty, & the oppositions against thy most glorious Gospel, and also in feeling the necessities of thy Church & people; more specially in considering aright, and sensibly feeling, the miserable estate of all them that

are

To have  
these medita-  
tions in our  
hearts,

To be so  
qualified as  
Christ requi-  
reth in his  
prayer.

evad o T  
mil vent slans  
222 22 2222  
222222

are under the spirituall bondage & Captivitie of Sathan, worse ten thousand times then the Captivitie and slavery of the Turke, or under the cruellest Tyrants in all the earth.

Grant likewise, that wee may be such, in all holy faith and obedience, and so frame our prayers, that heerein wee may thus farre prevaile with thy holinesse, that thou maiest raise up for thy poore Church and Children, in every part of the world, some *Iosephs*, or some that may be as *Daniel*, *Ezra*, *Nebemiah*, or *Hester*, which may obtaine favour with the Kings and Princes of the earth, and by whom thou maiest prepare and incline the hearts, of all Monasks, Kings, and Princes, that they may all become Nursing-Fathers, and Nursing-Mothers, to ahy religion and people; and that all

That we may  
prevaile that  
God may  
raise up some  
*Iosephs* or  
*Daniel*  
and all that

By whom the  
hearts of all  
Kings and  
Princes may  
be inclined  
to become  
nursing Fa-  
thers to his  
Church.

all those of them, who in thy mercy are such already, by the power of thy heavenly Spirit, may bee wholly delivered from all the power and delusions of Sathan and Anri-christ; and daily more and more inflamed with all holy zeale for thy glory and kingdom, and all tender affection towards thy children and chosen flocke: as the rage and malice of the Dragon is greater against them, knowing he hath but a short time.

Vouchsafe ( Oh gracious Father ) that these all considering aright, how thou hast set them up, and given them all their dominions, authority and power, chiefly to this end; and the great and dreadful account they must all certainly make for the same, they know not how soon: may forthwith set themselves as thy faithfull Servants, and

ses,

That these  
all confide-  
ring how  
God hath set  
them up,



May set  
themselves as  
all worthy  
rulers have  
done, for his  
glory and  
kingdome.

That thus his  
great name  
may be mag-  
nified.

That every  
one may be  
perswaded  
of the pre-  
sent necessi-  
ty of this  
worke.

ser, Iosuah, David, Iehosaphat,  
Hezekiah, and holy Iosuah, for  
thy glorious Majesty, Gos-  
pell, and people, only accor-  
ding to thy heavenly word  
and will.

Grant ( good Lord ) that  
thus thy great name may bee  
magnified, by the powerfull  
comming of thy kingdome  
in all the world, and by the  
full accomplishing of all thy  
heavenly will, and good plea-  
sure, which in thine eternall  
counsell thou hast decreed,  
for the speedy gathering  
forth of all thine elect, and  
finishing of these daies of sin,  
and so for preparing the way  
to thy glorious comming.

Good Lord perswade my  
poore heart, and the hearts of  
every one of thine owne  
faithfull people, of the present  
necessity of this worke; be-  
cause of the danger of the so-  
daine approaching of thy ven-  
geance,



To feare the  
curse upon  
Merow.  
Iudg. 5.

That other-  
wise eſca-  
ping the tem-  
porall, yet we  
cannot the  
eternall ven-  
geance.

To haue our  
eyes open to  
ſee againſt  
whom we are  
to wraſtle.

ſolob 22. 30. 31.  
ſolob 22. 31.

Not for our  
ſelues onely,  
but for all  
the Church.

To put on all  
the compleat  
Armour of  
God & ſtand  
faſt.

ferring now to come to helpe  
thee; I cannot eſcape the  
curſe of *Merow*, howſoeuer I  
may eſcape the preſent and  
temporall vengeance, at the  
iſtante cryes of all other of  
thy deereſt ſervants and chil-  
dren, yet I can neuer eſcape  
the ſpiritual and eternall  
wrath: Open mine eyes that I  
may ſee, y I am not heerein to  
wraſtle againſt fleſh & blood,  
but againſt principalities and  
powers, and the Princes of  
darkeneſe of this world, which  
haue wrought all theſe evils  
chiefly, and doe ſeek the utter  
deſtruction of all thy peo-  
ple; and that I am not now  
to enter the liſts with Satan  
for my ſelfe alone, but for all  
the Church: that ſo I may put  
on all thy compleat Armour,  
to quit my ſelfe valiantly as  
one of thy worthy ones, and e-  
uen be carefull to looke to my  
watch and ſtand faſt, expect-  
ing

ing Sathans extreameſt rage and fury againſt me, eſpecially if hee get never ſo little advantage.

Grant unto mee to know undoubtedly, that being thus armed, and ſetting my ſelfe with all ſpeed and cheerefulneſſe unto this worke, to bee rightly fitted to helpe thee in this greateſt ſervice; I ſhall have this high honour to bee of their number, of whom thou haſt ſpoken, & to whom thou haſt promiſed, *That the innocent ſhall deliver the land* or at leaſt, that thou wilt bee to mee a Sanctuary whatſoever come to paſſe; and though I ſhould neither ſave Sonne nor Daughter, yet I ſhall bee ſure to ſave my owne ſoule. Heare me therefore (O gracious Father) & all thy poore children, in this our humble ſuite, and in all other things needfull for us, or for any member

To know our honour ſetting our ſelves aright to this ſervice, & our ſafety.

member of thy whole Church, for the Lord Iesus Christ, whom thou hast given for our grand Captaine, our onely Mediator and Advocate, Amen.

## II.

*A prayer for increase of our love to all the Children of the Lord, and for keeping a continuall fresh remembrance and feeling of their estate.*

Prayer to be humbled that we have not learned our first lesson, to have a true feeling of the estate of our brethren.

[Our] **H** Vmble us ( Oh gracious Father ) that whereas thou hast long taught us this, as one of our first lessons in our prayers, to cry [Oh our Father] to keep thereby a continuall and ever-fresh remembrance & feeling of the estate and necessities of all thy children, our Brethren and Sisters, wheresoever dispersed and distressed in all the world:

world; and so to binde our hearts together in the bond of love, to rejoyce with them that rejoyce, & mourne with them that mourne, and in all things to seeke the same good unto them, which wee do vnto our selves; yet so many of us notwithstanding, do never or very seldome, thinke of them or of their miseries: and the best of us, have so little true feeling and commiseration of their estate, how wofull soever it bee, to cry unto thee for them as wee ought, so long as wee our selves are at ease, and in prosperity.

Good Lord perswade our hearts, that if wee truly love thee our heavenly Father, we must needs love thy children for thy cause, being as deere and precious unto thee as our selves are, even all those that appertaine to thy eternal election

To be perswaded that if we love our heavenly Father, we must needs love his children,

If we love  
Christ we  
must needs  
love his  
members.

That without  
this we can  
never assure  
our hearts  
that we are  
true children  
& members  
of Christ.

But deceive  
ourselves.

election, wheresoever they  
be in all the earth. Lord Je-  
sus make us know, that if wee  
unfeignedly love thee, wee  
must of necessity likewise  
love thy members, even every  
one of that mysticall body  
whereof thou art the head:  
and whom thou hast redee-  
med with thy most precious  
blood, as well as our selves.

Make us to conceive a-  
right, that without this love,  
which is the badge of thy  
Disciples and Children, wee  
can never assure our owne  
hearts, that we are either the  
true and naturall children of  
our heavenly Father: or lively  
members of thy mysticall bo-  
dy, and thy very Disciples  
indeed, and that we deceive  
our owne hearts, untill wee  
become thus truly affected,  
at least in the inward longing  
of our soules, and that wee  
can unfeignedly mourne for  
the

the want of the lively feeling  
heereof.

Lord cause us to know,  
that their finnes are in some  
sort, our finnes; their miseries,  
our miseries; as being of the  
same mysticall body of our  
Lord Iesus Christ: that both  
their finnes, their calamities,  
and their afflictions, may bee  
matter of heavinesse & mour-  
ning unto us: and their pro-  
sperity, both bodily and spi-  
rituall, may be our continuall  
rejoycing.

Cause us to have this fel-  
low-feeling of their estate,  
wheresoever they be; though  
amongst the Indians, or in a-  
ny of the remotest and bar-  
barousest places in all the  
earth, and much more as thou  
hast united them unto us by  
nearer bonds, of profession,  
place, kindred, and the like:  
and hast made their estates  
more knowne unto us. More

To know  
that their  
finnes are  
ours in some  
sort, and so  
their whole  
estate.

To have this  
fellow-feel-  
ing of their  
estate where-  
soever they  
are.

Spe-



And as they  
are more  
nearly knit  
unto us.

And above  
all as they  
are more  
specially or-  
dained to be  
nursing Fa-  
thers and  
Mothers to  
Gods  
Church.

Chiefly who  
are such al-  
ready.

specially, make us to have a more sensible feeling of the estate of those who are of our owne nation and stocke, and as they are yet linked unto us by neerer bonds.

Above all (good Father) make us to bee most loyally, and hartily affected, towards those in all quarters & countries, whom thou hast ordained in thine owne place, to be Nursing-Fathers & Nursing-Mothers to thy Church, either presently, or in their due times, to succour and provide for all thy children committed to them, as the faithfull Nurse for her tender Babes. And amongst them, for all those of them, yet in a more speciaall manner, whom thou hast already vouchsafed this high favour, to bee such unto them, and to whom thou hast made knowne thy heavenly will in this behalfe, what thou

looked for at their hands; and  
whome thou hast bound un-  
to thee by so many bonds of  
thy heavenly and earthly fa-  
vours.

Oh grant, that at our in-  
stant cries, their hearts may  
bee inclined accordingly to-  
wards all thy Children, espe-  
cially to all those whom  
thou hast to this end special-  
ly committed to their trust,  
that they may shew forth be-  
fore men and Angels, their  
tender affection towards all  
of them, chiefly all those of  
them, who in all unfeigned  
study of true holinesse and  
righteousnesse doe most live-  
ly resemble thee their heaven-  
ly Father, and most visibly  
carry upon them the true i-  
mage of our Lord Iesus  
Christ.

Oh give them like affec-  
tions, to thy heavenly Majesty  
in this behalfe, that thy peo-  
ple

And bound  
thereby by  
most bonds.

That their  
hearts may  
be inclined  
to all Gods  
Children,  
chiefly to all  
committed  
to their  
charge.

And that as  
they more  
resemble  
their heaven-  
ly Father,

To have like  
affections to  
the Lord,

To give that  
which is de-  
rest unto  
them for  
Gods people.

ple and children may bee so  
precious unto them, that like  
as in thy tender love, thou  
gavest thine owne deere Son,  
and with him all good things  
also; yea, thine owne selfe for  
our saving and happinesse of  
thy Church; and namely of all  
blessed Kings, Princes, and  
Governours: so they againe,  
may not onely be willing to  
imploy all their thoughts and  
endeavours, but also be ready  
to spend & offer themselves,  
and also to bee offered up; so  
to give themselves, and all  
theirs most willingly for the  
saving and happinesse of thy  
people.

To have all  
theirs and  
our hearts  
perswaded of  
the happines  
hercof, and  
contrarily.

Lord perswade their and  
our hearts, that the lively e-  
vidence hereof, will upon our  
death-beds (if our consciences  
shall thorowly bee awaked)  
and so ever after bee more  
worth unto us, then ten thou-  
sand worldly and the contra-

ny more bitter and dreadfull  
then all the evils of this pre-  
sent life can possibly bee unto  
us. These things we humbly  
intreate thee to grant for thy  
Sonne our Lord Iesus Christ  
his sake, our alone Saviour  
and Advocate.

III.  
A prayer that we may be a-  
ble to seek and finde this  
first, that God is our graci-  
ous and tender Father in  
Christ, and that we may grow  
in this assurance daily.

[Father] **O**H deere Father,  
and most blef-  
sed Lord God, perswade all  
thy people, that this is that  
which is first to be sought of  
every one of us next thy glo-  
rie, & above all other things;  
to be assured that thou art  
our gracious and tender Fa-  
ther

To pray to  
be perswa-  
ded, that the  
assurance  
that God is  
our Father, is  
first to be  
sought, next  
his glory.

That assurance alone  
will quiet the  
heart, & fill  
it with joy  
unspeakable.

And the contrary will fill  
it with extreme  
horror,

of joy  
of peace  
of love  
of hope  
of faith  
of charity  
of wisdom  
of strength  
of power  
of glory

ther, that so each of us may in  
faith call upon thee, saying  
truly as our Saviour hath  
taught us, *Abba*, Oh Father.  
That this assurance alone be-  
ing rightly considered of, that  
thou art our heavenly and lo-  
ving Father, will quiet our  
heart, or the heart of any be-  
liever in all the world, & will  
fill it with unspeakable joy  
in the midst of the greatest  
troubles & temptations, that  
can possibly befall us.

And contrarily, make every  
one of thy people to know  
for certaine, that the very  
doubting and want of assu-  
rance, whether we bee in thy  
favour and love or no, and  
much more, whether we bee  
thy Children, will worke ex-  
treme disquietnesse and hor-  
ror in our soules, when once  
our consciences shall bee a-  
waked, and will bee unto us  
as the unspeakable torments

of

of

of hell fire: and that this will fall upon all the ungodly, most of all when their consciences shall tell them (as one day the conscience of every wicked and impenitent sinner will doe) that they are not thy Children, but thine enemies, and the Children of wrath, yea, of Sathan himselfe: and therefore that they are hated of thee, as Sathan their Father is, whose Image they have borne, and whose worke they have done.

To this end, good Lord, worke upon our hearts, and the hearts of all that belong to thy eternall election, who soever and wheresoever they be in all this earth, that we all may truly understandy and rightly know, our owne miserable condition by nature; that wee are thorow the first *Adam*, by naturall generation, and by the whole course

And be as the beginnings of the flammings of hell.

Iohn. 8. 44.

To this end to know first our owne miserable condition by nature.

Thus we are  
but fire-  
brandes of  
hell untill we  
be true mem-  
bers of  
Christ.

That we can-  
not attaine  
to this assu-  
rance untill  
we feele  
these two  
graces, repen-  
tance and  
faith.

of our lives, none other but  
the Children of disobedience,  
and so vessels of wrath, and  
fire-brandes of hell, untill such  
time as we are, or shall be re-  
generated and borne againe,  
and by a lively faith ingrafted  
into Iesus Christ the second  
Adam, and so made by Chil-  
dren, and heires of thy king-  
dome, by thy grace in him.

Cause us all to know  
moreover, that we can never  
sustaine hereunto to bee thy  
Children, much lesse to any  
certaine knowledge or assu-  
rance hereof untill wee feele  
these two graces of thine,  
wrought in our hearts by thy  
blessed Spirit, and the preach-  
ing of thy heavenly Gospel  
unto us; to wit, an unfeigned  
repentance for all our sinnes,  
and a lively faith in Iesus  
Christ: and likewise that wee  
have the same daily increa-  
sed, or at least continued with

a true and earnest desire & in-  
deavour of the increase there-  
of; for that these two are  
lively evidences to any man  
that he is regenerate and in  
the state of grace; and that  
of a Child of wrath, he is  
made a child of grace; where  
Child, acceptable to God his  
heavenly Father by Jesus  
Christ alone. Grant to us  
therefore, and to all thy Chil-  
dren, these lively evidences  
of thy favour, in our unfeig-  
ned repentance; and also our  
effectual faith increasing dai-  
ly; for Jesus Christ our only  
Lord and Saviour.

For that  
these are  
lively eviden-  
ces of our  
being in  
Christ.

our hearts  
and minds  
to be  
renewed  
and  
sanctified  
by the  
word of  
God  
that we  
may  
bring forth  
much  
fruit  
unto  
the  
glory  
of the  
Father  
in the  
Son  
Jesus  
Christ  
our  
Lord  
and  
Saviour  
unto  
all  
eternity  
Amen

that we may  
bring forth  
much fruit  
unto the  
glory of the  
Father in the  
Son Jesus  
Christ our  
Lord and  
Saviour  
unto all  
eternity  
Amen



*Prayen that hereby we  
 receive our selves in vaine con-  
 ceits; that we are Gods Chil-  
 dren; when we are nothing  
 lesse, as the greatest part doe;  
 but that we may become a  
 strong assurance hereof, by  
 feeling a small change in our  
 lives and conversation.*

**O**H most holy, and most  
 gracious Father, we in-  
 treat yet further of thy di-  
 vine Majesty, that neither we  
 nor any other of thy people  
 and Children, may deceive  
 our selves in a vaine & coun-  
 terfeit show and imagination  
 of repentance and faith, as the  
 greatest part of those do, who  
 living under the sound, and in  
 the light of the Gospell, doe  
 imagine therefore that they  
 have repentance & faith, and  
 are well enough; when as a-

alas

*That we may  
 not deceive  
 our selves in  
 a vaine ima-  
 gination of  
 faith and re-  
 pentance.*

alas they have nothing lesse,  
then any part of true, sound,  
and unfeigned repentance, or  
any power of a lively faith.  
Grant to this end, that nei-  
ther we nor they, may rest un-  
till wee finde in our selves, the  
new-birth begun, and increa-  
sing daily, by a totall change  
wrought in us, since the time  
that we beleeyed in Christ, and  
a speciall fruite thereof, and  
that in every part both of our  
soules and bodies, and also in  
the whole course of our life  
and conversation.

Stirre up all our hearts (Oh  
holy Father ) to this purpose,  
that wee may never give thee  
rest, unill wee finde this  
thorow change and alterati-  
on, both in our mindes and  
understandings, from igno-  
rance and blindness, to the  
true knowledge not onely of  
our selves, but also of thy

olla

L 4

thy

That we may  
never rest  
untill we  
finde the  
new birth in  
our whole  
man & in all  
our conversa-  
tion.

In our minds



also the same in our Consci-  
ences, that wee may never  
give any rest to our soules;  
untill wee finde our consci-  
ences quieted in this assurance,  
that we are washed from our  
sinnes, in the blood of our  
Lord Iesus Christ; and that  
our owne hearts and consci-  
ences doe beare a continuall  
witness unto vs of our up-  
right conversation, at least  
begun in vs with a settled re-  
solution ever to walke with  
thee our God all our daies.

O Good Father, never suffer  
us to bee at quiet, untill wee  
truly finde the same alterati-  
on wrought by thy holy Spi-  
rit in like manner in our  
whole body, making every  
sense and member thereof in-  
sted of the service of sinne, to  
become servants of righte-  
ousnesse, even thine owne ser-  
vants; our Lord perswade us all, that

Consciences.

that we may never  
give any rest to our  
soules; untill wee  
finde our consciences  
quieted in this assurance,  
that we are washed  
from our sinnes, in  
the blood of our Lord  
Iesus Christ; and that  
our owne hearts and  
consciences doe beare  
a continuall witness  
unto vs of our upright  
conversation, at least  
begun in vs with a  
settled resolution ever  
to walke with thee  
our God all our daies.

that we may never  
give any rest to our  
soules; untill wee  
finde our consciences  
quieted in this assurance,  
that we are washed  
from our sinnes, in  
the blood of our Lord  
Iesus Christ; and that  
our owne hearts and  
consciences doe beare  
a continuall witness  
unto vs of our upright  
conversation, at least  
begun in vs with a  
settled resolution ever  
to walke with thee  
our God all our daies.

In our whole  
bodies.

that we may never  
give any rest to our  
soules; untill wee  
finde our consciences  
quieted in this assurance,  
that we are washed  
from our sinnes, in  
the blood of our Lord  
Iesus Christ; and that  
our owne hearts and  
consciences doe beare  
a continuall witness  
unto vs of our upright  
conversation, at least  
begun in vs with a  
settled resolution ever  
to walke with thee  
our God all our daies.

To be persuaded that God both requires and workes this holinesse in all his elect in some measure.

That untill this change in some measure never can any attaine this assurance.

As this increaseth, so our assurance

all these parts being thine, Created, and Redeemed to these ends, thou dost not only require this holinesse in every one of them, but that thou likewise workest it effectually in all thine, whom thou hast ordained to life and salvation, according to that measure of grace, which thou art pleased to bestowe upon every one, causing every one of them to strive forwards towards perfection; & that untill such a change bee begun in us in some measure, never any one of us, can have any true comfort that wee are thy Children, or in thy favour and love; and that onely at this change and conformitie to Christ Iesus our head increaseth, so doth our comfort likewise increase in thee: and contrarily, as it decreaseth, so doe we decay in our comfort and assurance. Hearken unto

us therefore (Oh tender Fa-  
ther) and worke mightily by  
thy holy Spirit in us, & in all  
thy Children, that wee may  
never give thee any rest in our  
prayers, untill wee shall at-  
taine this full assurance, for  
our Lord Iesus Christ his  
sake, our onely Mediator and  
Advocate.

V. A prayer that we may finde in  
our selves, not onely thinge  
generall, but even all the parti-  
cular markes of Gods Chil-  
dren, namely those which our  
Saviour hath taught us to  
beg in his prayer.

**O**H Lord, who art the only true perswader and fether of the hearts and consciences of all thine elect, perswade effectually both us and all other thy people, that be-

To pray to  
finde in our  
selves, not  
onely this  
change, but  
the peculi-  
ar markes of  
Gods chil-  
dren.

Chiefly those  
which our  
Saviour hath  
taught us to  
cry for daily,  
& whereby  
we most live-  
ly beare his  
Image.

To be most  
zealous for  
Gods glory.

sides a whole change in our  
selves, in all the qualities and  
faculties of our soules & bo-  
dies, thou hast given sundry  
peculiar markes and proper-  
ties, whereby thy Children  
may both certainly know  
themselves to bee thy Chil-  
dren, and also by which they  
may be so knowne, & ought  
so to be esteemed amongst all  
thy people; and that so much  
the more; as they more lively  
and evidently have these  
markes upon them.

And namely (good Lord)  
perswade us of those which  
thou in this prayer hast taught  
all thine to pray, and to cry  
for daily, whereby wee carry  
most lively the Image of our  
Lord Iesus our elder Bro-  
ther. Vouchsafe that we may  
bee most zealous of the glory  
of thee our heavenly Father,  
and that with a holy zeale,  
having the Spirit of burning,  
and

and the Spirit of judgement  
joyned together, which  
worldlings regard not, being  
little or nothing at all ac-  
quainted with it.

Grant that we all may  
seeke thy kingdome and righte-  
ousnesse first, before all the  
things of this life: whereas  
they that are of this world,  
seeke onely, or at least in the  
first place, the things of this  
world.

Helpe and enable us (good  
Father) heerein, to these ends,  
that, whereas carnall and un-  
regenerate men, seeke onely  
the satisfying of their owne  
lusts and pleasures, and by all  
meanes to have their owne  
wills fulfilled, little or nothing  
regarding to know, or to do  
thy heavenly will; we contra-  
rily may seeke to know and  
fulfill the will of thee our  
heavenly Father, as thou hast  
expressed it in thy holy and  
sacred

1. To seek  
the kingdom  
of God, and  
his righteous-  
nesse first.

2. To seek  
onely know-  
ing & doing  
the will of  
our heavenly  
Father, & not  
our owne.



sacred word; and that this we may make our very meate and drinke, preferring it (as did our Saviour) before his daily foode.

Abolot.  
not good adt  
has good  
Anoingitid  
Jm 2110

To use onely  
such meanes  
for obtaining  
all good  
things, as  
God him-  
selfe hath  
ordained.

Ym 2110  
gait. 2. 2. 2.  
to 2. 2. 2.  
2. 2. 2. 2.  
2. 2. 2. 2.

Vouchsafe us thy holy Spirit, that whereas carnall and worldly men are wont commonly for whatsoever they desire, onely to use and seeke worldly meanes; such as like themselves best, whether warrantable from thee or no, they make no matter, seldome or never using to seeke and beg them, as they ought, from thy heavenly bounty, onely in and by the meanes which thou hast appointed: and doe as seldome unfeignedly returne thee thanks & prayse, when they have received their desires, but are like the swine under the Acorne trees, never looking up from whence the Mast falls, sacrificing unto their

their nets, ascribing all to  
their owne wits and strength;  
wee contrarily may looke up  
unto thee our heavenly Fa-  
ther. Lord grant that we may  
first begge all from thy hea-  
venly bounty, using onely the  
meanes that thou hast ap-  
pointed to accomplish our  
ends, & after returning praise  
and thanks for all unto thy  
divine and sacred Majesty.

Teach and perswade us,  
and all thy people, that wee  
may bee truly mindfull of the  
rest of our Brethren thy deare  
Children, wheresoeuer dis-  
persed, and that wee may bee  
rightly touched with a true  
and lively feeling both of  
their bodily and spirituall e-  
state, and therefore like as  
thou hast taught & comman-  
ded us to pray for all other  
thy Children as for our  
selves, O our Father. And give  
us this day our daily bread, and

AM

for-

Begging and  
returning all  
thanks to  
him for all.

To be ever  
mindfull of  
the rest of  
our brethren  
as of our  
selves, and  
on to all  
yea to all  
that be  
scattered  
abroad.

And as well  
touched with  
their estate  
as our owne.

here we pray  
the prayer  
of the church  
for the world

To consider  
how the carnal  
world is  
full of  
hate and  
envy  
of any  
of these  
things.

How as be  
the world  
is full of  
hate and  
envy

forgive us our trespasses. Lead  
us not into temptation, but de-  
liver us from evil, &c. Grant  
that wee may not onely thus  
pray for them with the lips a-  
lone, but sigh and groane up-  
to thy Majesty for them in all  
these respects, and desire ear-  
nestly to seeke and to use all  
meanes for them in every one  
of these kinds, as lively fee-  
ling members of the same  
mysticall body of Iesus Christ  
with them. Make us to con-  
sider, how the carnall world-  
ling, both little or no sense or  
feeling of any of these things,  
nay almost no understanding  
at all, as appeareth daily by  
all his carriage and affections  
towards thy dearest servants;  
whom for this cause hee pri-  
ncipally haunts, and makes  
mocke of, even for their pie-  
ty, their care, and conscience,  
to feare and please thy be-  
nign Majesty.

Make

Make us all to have a true  
 sense and feeling of our sins,  
 and of the vilenesse of them,  
 in regard of the nature of sin  
 it selfe, and that it is so dis-  
 pleasing, and so odious to thy  
 holinesse. Inable us therefore  
 by thy holy Spirit, to groane  
 under our sinnes, as a burden  
 heavier then the earth: yea,  
 to bee oftentimes grieved in-  
 wardly and dejected, in re-  
 gard of our now and many  
 slips and failings, & for them  
 all to cry, *Forgive us our trans-  
 gresses*; and that we may never  
 give any rest unto our soules,  
 untill wee bee fully assured of  
 the pardon of them all, and  
 that thou our heavenly Fa-  
 ther art fully reconciled unto  
 us in Iesus Christ, and thy  
 displeasure wholly appeased  
 towards us. Whereas the un-  
 regenerate and carnall man  
 hath usually no feeling of his  
 sinnes at all, whereupon hee

To have a  
 lively sense  
 of our sins.

Thy dear  
 name I praise  
 O God our  
 Father

To groane  
 under the  
 burden of  
 them.

Thy dear  
 name I praise  
 O God our  
 Father  
 Thy dear  
 name I praise

Never to rest  
 untill we be  
 assured of the  
 remission of  
 our sinnes.

Thy dear  
 name I praise  
 O God our  
 Father  
 Thy dear  
 name I praise

Thy dear  
 name I praise  
 O God our  
 Father  
 Thy dear  
 name I praise

com-

2 sayd of  
that glori  
and mo to

Which the  
carnall man  
makes but a  
sport of.

one of  
ed when  
be nabyd  
made

That we may  
be able to  
forgive  
wronge, and  
to pray for  
our enemies.

that is to say  
ad will be  
as to be able  
to not know  
and so

That if our  
enemies  
hunger, wee  
may feede  
them.

And seeke  
their conver-  
sion and sal-  
vation.

commonly makes but a sport  
of sinne, and drinke in iniqui-  
ty as water, so heaping uppe  
wrath against the day of  
wrath, making a scoffe at all  
the godly who are troubled  
with their finnes, as at fanta-  
sticall and melancholly foibles.  
Teach and perswade our  
hearts, that whereas carnall  
men can hardly or never for-  
give wronge done unto them,  
untill they bee revenged, or  
their corrupt mindes some  
way fully satisfied; wee con-  
trarily may labour to bee so  
farre off from revenge, as we  
may be able to pray with our  
Saviour, and with Stephen, *Fa-  
ther forgive them, they know not  
what they doe*; and that if our  
enemies hunger, wee may  
feede them as thou hast com-  
manded; yea, perswade our  
hearts, that wee may by all  
meanes seeke the conversion  
and salvation of our greatest  
ene-

enemies. And if thou shalt  
be pleased to consider any of  
them soundly, that wee may  
rejoyce therein, even as the  
heavenly Angels, and delight  
in such above our owne na-  
tural brethren or sisters. Agail  
-st all worke to oppresse us,  
that whereas the Worldling  
is seldom or never afraid of  
Sathan, and of his temptati-  
ons, or of sinning against, and  
provoking thy holiness, and  
therefore doth continually or  
most commonly whatsoever  
Sathan and his owne sinnefull  
heart moves him unto, with-  
out any checke or conscience  
ment, or looking at thee, or  
without any feare or regarde  
of the evill which will follow  
upon that which he doth: we  
contrarily may desire to feare  
thee evermore. *nam sciamus*  
*bonum* Make us alwayes to stand  
in awe of thy Majesty with a  
holy reverence, least for our  
hne

6. To be al-  
wayes afraid  
of Sathans  
temptations.

To strive  
and  
watch  
that we  
fall not into  
temptation.

To looke  
ever to the  
face of  
God  
To stand al-  
wayes in awe  
of the Lord,  
least for our  
securitie, he  
leave us up  
to him.

se-

Is it of T. A.  
by the way  
enacted to  
Annotate p. 30

To strive to  
watch and  
pray that we  
fall not into  
temptation.

To looke  
ever to the  
Lords abso-  
lute Sovereignty  
of T. A.

Is it of T. A.  
by the way  
enacted to  
Annotate p. 30

Idolatrie, or for other causes  
thou shouldest leave us to be  
tempted by Satan and devils  
come; and therefore, by a  
sense and privacy of sinne  
less by all our sins, our fail-  
lings, weaknesses, and the  
corruption of our sinfull na-  
tures, with our inclination to  
hearken to the Serpent, to be  
overtaken and circumvented  
by him, and in regard of the  
danger which thereby we  
stand in continually, we may  
cry day and night, *Lord, do  
not into temptation; but deliver  
us from evil; yea, that we  
may strive, as our Saviour  
hath taught us, To watch and  
pray continually, that we may  
not fall into temptation.*

Our Good Father grant, that  
whitens the carnall and unre-  
generate man in his actions  
lookes onely at the command  
and authority of man, and at  
his countenance and power,  
and

and what he can doe; and so  
 gives to men the glorie due  
 unto thy Sovereigne Maje-  
 sty; or secretly takes it to  
 himselfe; wee contrarily may  
 looke higher, even unto thy  
 highnes; and to thy absolute  
 Sovereignty over all Kings  
 and Princes, and at thy divine  
 power, and so give unto thee  
 the glory of all, abhorring all  
 imagination of any excellen-  
 cy; that we may any way con-  
 ceive to be in our selves; &  
 therefore that wee may in all  
 things desire ever with all thy  
 holy Angels thus to acknow-  
 ledge thee & thy Sovereigh-  
 ty alone, and to give thee all  
 the glory, and to cry ever-  
 more, *For thou is the kingdom,  
 power, and glorie* *eternally*  
 And whereas the worldling  
 lookes commonly, & thinkes  
 onely of this present life, and  
 seldome or never thinkes of  
 eternity, but rather labors to  
 put

And to give  
 him the glo-  
 ry of all.

sw. 121. 1. 2.  
 121. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

8. To be ever  
 and chiefly  
 thinking of  
 eternity.



put the remembrance thereof out of his heart, having his portion and so his meditations onely heere below; grant that we contrarily may be alwayes thinking and meditating of eternity, even of that life which is eternall, that so we may live with thee, and fully behold and enjoy thy kingdome, power, and glorie for evermore.

9. That we may not pray looking at any thing in our selves, or any other creatures.

Finally, perswade us and all thine, that whereas the unregenerate and carnall Worldling hath usually in all his prayets and dealings with thee, some eye unto himselfe, and his worthiness, for his devotion and service, or for some other matter in himselfe, being little or nothing at all acquainted with thy Son our Lord & Saviour Iesus Christ and his intercession, and how to come and appeare before thy holiness, who art onely our

our father, in, and thorough  
 him, and how to make his re-  
 quests onely thorow him, and  
 in his name alone, wee may  
 come clean other wise. Grant  
 that we contrarily may in all  
 our supplications, prayers, &  
 our giving of thankes, strip  
 our selves of all such opinion  
 of our owne merit or worthi-  
 neis: and as wee account all  
 but losse and dung, so that we  
 may be found in Christ, not  
 having our owne righteouf-  
 ness, but that which is of  
 Christ; so likewise wee may  
 make all our prayer and sup-  
 plications with giving of  
 thankes onely in and thorow  
 him, who is that everlasting  
*Amen*, and thorow whom al-  
 lone all thy promises are *Yea*  
 and *Amen*; who alone hath  
 deserved this honor, and hath  
 this office to make us and our  
 prayers to be accepted; and  
 therefore that we may in faith  
 cry

But stripping  
 our selves,  
 may come  
 only in Iesus  
 Christ.

Our everla-  
 sting Amen.

That we may  
in Faith, cry  
Amen.

That we may  
never give  
the Lord o-  
ver till wee  
find all these  
in our selves.

That we may  
know our  
selves hereby  
to be thine,  
and in thy  
favour as we  
finde them.

And contra-  
rily,

cry unto thee evermore tho-  
row him, *Amen, Amen.*

Good Lord helpe us and all  
thy people, that by all these  
markes and the like, wee may  
thoroughly try and examine  
our selves whether we be thy  
children, or no; and that wee  
may never give over crying  
unto thee, untill we finde e-  
very one of these lively and  
sensibly in us. Cause us right-  
ly to understand, and to bee  
fully perswaded heereof, that  
in what measure we finde the  
former change wrought in us  
and every one of these marks,  
in the same we may know our  
selves likewise to bee in thy  
favour, and accepted of thee,  
and that contrarily without  
every one of these at least be-  
gun in us in some measure; &  
a sound resolution with an  
earnest desire and longing of  
our soules to increase and  
grow heerein; vnto which  
assure

assure our selves to bee any  
better then Hypocrites; and  
that wee shall never finde  
sound comfort; that thou  
wilt acknowledge us for  
thine, untill we finde these e-  
vident markes upon us. Grant  
unto us therefore, Oh tender  
Father, all the peculiar marks  
of thy Children, and all other,  
that hereby, we and all thine,  
may know our selves infalli-  
bly, to bee thine owne deere  
Children, for thy beloved  
Sonne our blessed Lord and  
Saviour, Amen.

That we can  
never finde  
sound com-  
fort  
in  
the  
world  
without  
the  
presence  
of  
God

**VI.**  
A prayer for knowledge and  
righte use of the Sacraments;  
whereby wee may bee made  
Gods Children, and grow up  
in the assurance thereof; and  
so be established in grace con-  
stantly.  
Oh

the  
Church  
of  
Christ

the  
Church  
of  
Christ

To pray to  
know the  
right meanes  
of getting  
Gods favour  
& growing  
therein.

As in the  
daies of our  
Saviour and  
the Primi-  
tive Church.

By the sin-  
cere preach-  
ing of his  
Gospell.

**O** most gracious God,  
and mercifull Father,  
thou only fountaine of wise-  
dome and grace, for so much  
as every one who hath any  
sparks of grace or true wise-  
dome, desires to bee in the  
blessed estate of thy Chil-  
dren, to have thy love and fa-  
vour, to grow up in the as-  
surance thereof, as the chiefest  
happinesse in this world; per-  
swade us and all thy people  
aright, what are the ordinary  
meanes whereby thou beget-  
test thy Children to a lively  
hope: That thou dost it or-  
dinarily and usually, even by  
the same meanes, whereby  
thou diddest first gather thy  
Church in the daies of our Sa-  
viour: and after that, so won-  
derfully and speedily spread  
it over the face of the earth, e-  
ven by the sincere preaching  
of thy heavenly word, and  
namely

namely of thy sacred Gos-  
pell.

That howsoever the world  
accounts that foolishnesse,  
yet thou hast ordained it to be  
the immortall seede, whereby  
thine are begotten anew, and  
thus made thy Children by  
grace, and to be thy mighty  
power unto salvation, to  
make all thine to beleve, and  
in beleiving, to make them  
partakers of thy favour and  
love, and so to give them e-  
ternall life. And that this  
saving kinde of preaching  
stands, as the preaching of  
Paul did, not in the enticing  
speech of mans wisdom,  
but in the plaine evidence of  
thy Spirit, & of power. That  
so our faith may bee apparant  
to be wrought, not by the  
wisdom of men, but onely  
by thy divine and mighty po-  
wer alone.

Perswade all thy people

but

M 3

more.

Though the  
world count  
it foolishnesse.

The immor-  
tall seed.

Gods mighty  
power to sal-  
vation.

That this  
stands not in  
the enticing  
speech of  
mans wise-  
dome, but in  
the plaine e-  
vidence of  
Gods Spirit.

And why.

That God  
nourished  
his children  
by the same  
means of  
the word.

Sacraments.

Good books.

Meditations.

Prayers.

moreover, that as thou  
doest beget all thine a-newe  
by this thy heavenly voyce,  
the sincere preaching of thy  
Gospel, and in calling them  
makest them thy Children; so  
thou feedest and nourishest  
them; and all thy Graces in  
them by the same principal-  
ly; and next therunto by the  
right use of thy holie Sacra-  
ments; the reverent reading  
of the same blessed word, and  
other holy bookes grounded  
thereupon, with sacred Me-  
ditations; conference with  
the godly, practise of all holy  
duties; earnest supplications  
and prayers, for a right and  
sanctified use, & for thy blef-  
sing upon everie one of these  
meanes, and the like, to make  
them all effectually heereun-  
to.

Good Father, perswade all  
who thus desire to bee thy  
Children, and in thy favour;  
and

and to have all others likewise, partakers with them of the same mercy, to seeke by all holy meanes the establishing and advancement of thy sacred Ministry, & that themselves, and all others may depend upon the conscionable, faithfull, and sincere Ministers, Pastors, and Teachers, whom thou hast ordayned in this respect, to succeed in the place of holy Paul, and the other Apostles for the gathering together of the Saints, for the worke of the Ministry, and for the edification of the body of Christ, and bee wholly affraid of all Anabaptistlicall fancies or separations, or of any way withdrawing themselves from under the meanes ordayned by thee for their salvation, to lye open to Sathan, and his delusions.

Oh gracious Father, who so tenderest thy Children and

M 3

chosen

To seeke to this end the establishing & advancement of thy sacred Ministry, and to depend thereon.

Ephes. 4. 11.

To seeke to this end the establishing & advancement of thy sacred Ministry, and to depend thereon.



To stir up  
the hearts of  
Kings and  
Princes to  
his holy  
care.

To see their  
people fur-  
nished with  
holy & con-  
fessionable  
Ministers.

chosen flocke, as thou hast set  
Kings & Princes in thy place  
for the care and comfort of  
them above all other of the  
earth; perswade, and move  
effectually the heartes of all  
those whom thou hast ap-  
pointed to be thus as Fathers  
to thy children; as namely, all  
Governours, and principally  
the cheefe whom thou hast  
specially ordayned to bee the  
prime foster-Fathers unto  
those thy deere Children, in  
all the parts of the world. That  
they by all the meanes & po-  
wer that thou shalt ever  
vouchsafe to put into their  
hands, may looke to see thy  
people committed to their  
charge, to be furnished with  
such conscionable, sincere, &  
faithfull Pastors and teachers,  
as by whom they may be first  
begotten, and after nourished  
and fed; so as they may grow  
up to the measure of the age

choise

of

of

of the fulness in Christ, and be-  
provided likewise for all o-  
ther gracious meanes & helps  
belonging hereunto.

Thus in like manner, wee  
humbly intreate thee most  
mercifull God, and tender fa-  
ther, that by the mighty ope-  
ration of thy heavenly Spirit,  
thou wilt thorowly perswade  
and move all those, whom  
thou hast in a peculiar manner  
separated unto this worke of  
winning of soules unto thee,  
or who have or shall any way  
enter hereupon; that they  
may wisely consider, that  
principall part of their Voca-  
tion and Function, namely,  
to endeavour to make al their  
Congregations to bee thine  
owne Children, carrying live-  
ly thy image, and bearing up-  
on them the markes of thy  
Children.

Cause them to seeke ten-  
derly to nourish and comfort

old

M 4

them

To keepe  
most and  
best and  
worst and

That the Mi-  
nisters may  
study to  
make all the  
people the  
Children of  
God.

To keepe  
most and  
best and  
worst and

To nourish  
them as in  
his place.

To keepe  
them from  
Sathan and  
all his agents

in the  
youth  
or youth  
of the  
children of  
the Church

To be able  
to present  
them with all  
confident  
boldness be-  
fore his Ma-  
jesty.

in the  
place of  
the Church

them as in thy place and pre-  
sence, and ever to preserve &  
keepe them from Sathan, and  
all his cursed agents and in-  
struments; as from all sedu-  
cing Iesuites and Seminaryes,  
who compasse sea and land to  
make all sorts the children of  
the diuill, worse then them-  
selves; and so from all other  
deceyvers, and all the delusi-  
ons of this euill world. Grant  
that thus they may study to  
be able, each according to  
their places, at all times  
whensoeuer: thou shalt call  
them to an account, and chie-  
fly at the great day, to present  
them with all confident bold-  
ness and joy before thy hea-  
venly Majesty, saying with  
the Prophet, *Lord beere me I,*  
*and be children thou hast giuen*  
*me, by my Ministry, or any*  
*way comitted to my charge.*  
Hearken unto us, Oh graci-  
ous Father in these our hum-  
ble

ble supplications, & all other things which thou knowest to be needfull for us, or thy whole Church, or any part thereof, for Iesus Christ our Lord, and onely Saviour.

VII.

*A Prayer, that all may understand how deere Gods Children are unto him, that they may be so to us likewise.*

**O**H Lord, most merciful, most wise, and tender Father, make all sorts to understand and know in time, especially all those who so furiously rage agaynst thy Church and people at this day, how deere and precious every one of thy Children is unto thy heavenly Majestie, that they are unto thee as the apple of thine owne eye, and that therefore their blood is

To pray that God would make all to know how deere his children are unto him.

That their  
blood will  
cry for ven-  
geance as  
the blood of  
Abel.

That God  
can no more  
beare with  
wrongs done  
to them then  
to Abraham.

*quid dicitur  
non potest  
tolerare  
peccata  
multa  
et iniquitates  
eorum*

precious in thy sight: That  
they perishing for lacke of  
care to save and succor them,  
& much more being destroy-  
ed by them to whom thou  
hast committed them, as to  
their nursing Fathers in thy  
place, their blood will cry for  
vengeance, like as the blood  
of *Abel* did, and wil cause the  
murderers one day (without  
unfeigned repentance) to crie  
out when it is too late, *My sin  
is greater then I can beare.* Yea,  
cause all to know, that thou  
canst no more beare with  
wrongs done unto these thy  
Children (and especially to  
those of them, whom thou  
hast manifested by their child  
like obedience, and by the  
glorious image of our Lord  
Iesus thy deere Sonne, prin-  
ted visibly upon them, to bee  
so deere and precious unto  
thee) then thou couldst beare  
with the wrongs done unto  
thy

thy seruantes, *Abraham, Mo-  
ser, David*, or any other of  
thine. That if for *Abrahams*  
cause, thou wast so seuer a  
gaynst *Abimelech* and his  
house (though hee was but a  
Heathen King, & that which  
he did agaynst *Abraham* hee  
did ignorantly, and with an  
upright heart as he sayth; yea  
and thorow *Abrahams* weak-  
ness, in saying of his wife, she  
was his sister) thou wilt then  
be much more seuer agaynst  
all those, who being con-  
vinced in their consciences of the  
innocency of thy poore chil-  
dren (as all must needes be in a  
very great measure, in this  
most glorious shining light  
of thy heavenly Gospell) and  
yet doe so vex and mollest  
them, yea, and seeke to de-  
stroy them out of the earth,  
onely for thy names sake, for  
cleaving fast unto thee, and  
to thy sacred truth.

Lord

the which of  
the Lord: the  
which of the  
which of the  
which of the

That if God  
was so ever  
against *Abi-  
melech*, hee  
will be more  
against them  
all, who shall  
hurt them,  
chiefely for  
his names  
sake.

as doth the  
Lord: the

To perswade  
all that these  
are as Noahs  
to the places  
where they  
are.

The first of these is the  
 fact that the majority of  
 the population of the  
 country is of African  
 descent. This is a  
 result of the centuries  
 of slavery and the  
 subsequent migration  
 of the African people  
 to the Americas. The  
 second factor is the  
 fact that the majority  
 of the population of  
 the country is of  
 African descent. This  
 is a result of the  
 centuries of slavery  
 and the subsequent  
 migration of the  
 African people to  
 the Americas.

As Joseph to  
his brethren.

Lord perswade the hearts of all sorts, that these, while they are in any place, are in some sort as *Noah* was to the old world, and as *Lot* to Sodom for keeping off the vengeance from all the rest. Yea (good Lord) make all sorts understand and know, and especially set this ever before our eyes, and the eyes of all thy people every where, that thou madest poore *Ioseph* who was scorned and hated of his Brethren, for his religion and pietie, & for seeking to reforme their evill behaviour, to bee yet the preserver of his Brethren; yea, of all his Fathers house, and of the whole Church; and causedst his Brethren in their greatest extremity, and in the very anguish of their soules, to acknowledge how they had sinned against the Lord, chiefly in their lack of commiseration; and

and moreover to come and to stoop unto *Ioseph*, and humbly to seeke unto him that he would not remember the wrongs and evils that they had done to him.

Cause us all to consider well, how thou madest him to save them all, even him whom (for his dislike of their evill manners, for his care for their good, and for thy special favour manifested towards him) they accounted the dreamer, plotted against, cast into the pit, sold to the *Ismaelites*, thinking thereby they should never have bene troubled with him, nor have heard of him any more.

Grant good Lord, seeing thy Children are so deere unto thee, that for their causes, and the wrongs done unto them, thou callest for a dearth upon the lands where they are, thou plaguest even Kings  
for

Gods instruments to save  
all from many temporall  
judgments.

That he  
brings  
plagues for  
the wrongs  
done unto  
them.

Psal.



And will not  
spare any  
who hurt  
them, no not  
Miriam.

That they  
may be so  
deere to all  
as they are to  
the Lord.

That all may  
acknowledge  
their finnes  
concerning  
them.

for their sakes; that thou wilt not spare their owne Brethren or Sisters, if they wrong them, no not *Miriam* herselfe, though she be beloved of thee, a Prophetess, and Sister of *Moses*, but wilt make her feeble her sinne, and her shame, if she dare but speake against thy servant *Moses*, especially for doing as thou hast commanded him; that they may be likewise, as deere and precious unto all thy people.

Grant (Oh tender Father) that all sorts thus esteeming of them for thy cause, as thine owne deere Children, and so highly beloved of thee, may all joyntly acknowldge their wrongs against them, & their haynous sinne against thy Majesty for them, in all the rebukes, scornes, and taunts, cast upon thee, and thy sacred religion, thorow the evils done

done unto them. Vouchsafe that heereby all these may with faithfull *Abraham, Moses, and Samuill*, pray for all thy people, and so helpe to make the attonement for them by the blood of the Lord Iesus, that all their sins may bee pardoned, thy anger appeased, thy people turned to thee againe, thy hand may bee turned against thine obstinate and implacable enemies, and the enemy may once againe bee given for the ransome of thy Children and people, as thou diddest sometimes give *Egypt* for thine *Israel*.

Lord, perswade this principally, to all thy Deputies, and Vicegerents, wheresoeuer in the earth, that even for this cause alone, for that these are so beloved of thee, they likewise may in all tender affection, set themselves, as in

That they may helpe to make the attonement for *Israel*.

All the people of the Lord may be turned to him againe.

And the enemy given for their ransome.

To perswade this chiefly to all his Vicegerents that these being so deere unto the Lord, may be so unto them.

To rescue &  
succour them

Seeke the  
uniting of  
them in  
Christ.

And may be  
more deere  
to them as  
they more  
excell in  
vertue.

To prevent  
whatsoever  
may dissolve  
this brotherly  
knot.

in thy place, to rescue, succour, and protect them, from the rage of all thine and their cruell enemies; and that they may seeke withall, the uniting of the hearts of all thy Children, in that firme bond of brotherly love, which is in Christ Iesus: that those of them, who most excell in vertue, as they are most deere unto thy heavenly Majesty, may bee so likewise unto them, that they may respect and tender them, their welfare and prosperity, above all others.

That they may seeke to keepe all thine in this bond of holy love, and wisely to prevent whatsoever may dissolve this brotherly knot: or but breed any hatred, envy, grudgings, heart-burnnings, or unbrotherly censurings amongst them; or whatsoever may hurt or annoy them any way.

way! That heereby all such  
thy Vicegerents may get this  
testimony and seale to their  
Consciencs, that they them-  
selves are as thy first borne,  
and amongst the deereft of  
thy Children, and of all other  
of the earth most precious  
unto thee, and that thou wilt  
shew thy selfe a Father and  
Protector unto them & theirs  
for evermore; when as thou  
wilt declare thy selfe full of  
vengeance against all of them  
who have any way wittinglie  
wronged or intended evill a-  
gaynst them.

Oh unite all the hearts of  
thine owne children unto  
them and theirs in all loyall  
affection, as to their foster-fa-  
thers and mothers, whome  
thou hast in so much mercie  
to this end raised up for them,  
and committed them unto: as  
the hearts of all thine owne  
servants were united into thy  
faith-

That so they  
may get this  
seale to their  
consciencs,

That they  
are unto him  
as his first  
borne, and  
that hee will  
be a Father  
and prote-  
ctor to them  
and theirs

To unite the  
hearts of all  
Gods Chil-  
dren to them  
and theirs.

faithfull servant *David*, whom  
for this cause they accounted  
better then ten thousand of  
themselves, as the Candle of  
*Israel*; and as they were knit  
to that holy and melting har-  
ted King *Iosiah*, whose death  
they so lamented, as for the  
taking away of their shelter,  
and even the verie breath of  
their nostrils.

Heare us (Oh tender Fa-  
ther) and let the bowelles of  
thy fatherly compassion earn  
over thy deere children, in  
thus inclining the hearts of  
all unto them to favour and  
succour them; especially those  
of them who have already  
suffered so much adversity, &  
bene so long humbled under  
thy hand, for thy deere Son  
our Lord *Iesus Christ* his sake  
our onely Mediator and Ad-  
uocate, Amen.

VIII. A

## VIII.

A Prayer that we may all be able to lift uppe our eyes and hearts unto our heavenly Father alone, and to look beyond all earthly meanes in all the troubles and perilles of the Churches.

**O**H heavenly Father, who overruledst the counsels of Herod, Pontius Pilate, and all the people of the Jewes, and madst them all to serve for bringing to passe thine owne eternall decree, for thine owne everlasting praise and the comfort of thine own chosen flocke. Lift uppe the eyes and hearts of all thy Children now in this extreme rage and fury which is against us, and especially the eyes & hearts of all those of us, who have endeoured to be faithfull with thee in these sinfull times,

Which are  
in heauen.

That God  
who over-  
rules al coun-  
sels to bring  
to passe his  
own decrees,

Would lift  
up the eyes  
and hearts of  
all his faith-  
full people  
to him.

That we may  
looke to him  
onely.

Who seeth  
all the  
wrongs done  
to his Chil-  
dren.

And will one  
day make it  
manifest.

To begge  
pardon for  
this sin speci-  
ally that we  
have all  
made flesh  
our arme, &  
with drawne  
our hearts  
from the  
Lord,

times, and to walke humbly  
before thee, as *Enocke, Noah,*  
*Abraham, Moses, and Da-*  
*niel.*

Grant that wee may looke  
up to thee onely, who though  
thou art so gloriously exalted  
in the highest heavens, yet  
lookest upon all the Sonnes  
of men, and seest all the  
wrongs that are done unto  
thy Children, and hearest e-  
very of their sighes and  
groanes, writest them in thy  
booke, & puttest their teares  
in thy bottle; and in thy due  
time wilt make this knowne  
before all the world; howso-  
ever the wicked and ungodly  
thinke not so, but have re-  
moued thee farre out of their  
sight.

Good Father, pardon this  
sinne unto all thy Children,  
that in the daies of our peace  
we and all thy Churches have  
amongst other sinnes, made  
flesh

flesh our arme, & withdrawn  
 our hearts from thee the li-  
 ving God; we have so much  
 looked at our earthly fathers  
 of all sortes, yand to earthly  
 meanes, as that we have sayd  
 as they did of *Isaiab*, that un-  
 der the shelter of those great  
 trees, we should be safe from  
 all the violent stormes which  
 could be raised vpon by Sathan,  
 and from all scorching heate  
 of persecution; so that in re-  
 gard of them, we have thought  
 we should never be removed,  
 thou Lord hadst of thy good-  
 ness by them, made vs to stand  
 so strong. Lord make us to  
 see, how justly for this sinne  
 thou hast taken away these  
 earthly Fathers from some of  
 the Churches, weakned them  
 in others; and mayest now  
 most justly even for this verie  
 sinne alone, so infeeble the  
 armes of all the rest, as that  
 they cannot helpe thy Chil-  
 dren

To see how  
 justly for this  
 sinne some  
 are taken a-  
 way from the  
 Churches, o-  
 thers weak-  
 ned.



Vntill wee  
shall all see  
our sinne, &  
turne our  
eyes onely to  
our heavenly  
Father,

That we may  
not rest ill by  
our prayers  
and teares,  
we have cau-  
sed him to  
relent to-  
wards us.

dren: yea, that thou mayest  
contrarily so turn their hearts  
agaynst thy deereſt Children  
for it, that inſteed of helping  
them, they may rather ioyne  
hands againſt them, until ſuch  
time as we ſhall ſee our ſinne  
even in this behalfe, amongſt  
all other our heinous trans-  
greſſions, and turne our eyes  
agayne onely to thee our  
heavenly Father, and cheefe  
Protector.

Oh grant unto us, that wee  
may never reſt before that  
time, that by our unſeigned  
repentance for this and all o-  
ther our ſinnes, and by our  
Prayers and teares, crying all  
about thy feete, we have cau-  
ſed thee to relent towards us,  
& thy bowels of compaſſion  
to earne over us, in hearing  
our ſighes and cries, and in  
ſeeing ſo many of us ſo leſſe  
unto the hands of all thine, &  
our bloody & mercileſſe ene-  
mies.

Lord

Lord make vs all able to  
 looke up thus to thee, and by  
 faith to behold thee sitting in  
 heaven, laughing to scorne all  
 the devises of thine enemies,  
 guiding there the great  
 wheele, and by it, ordering,  
 turning, and over-ruling, all  
 these inferiour & less wheelles  
 heere below; that though  
 they seeme to be carried vio-  
 lently in a contrary motion,  
 yet wee may see all of them  
 serve, and by thy infinite  
 wisdom and power, made  
 to helpe to accomplish thine  
 eternall decree, in whatsoe-  
 ver thou hast appointed, con-  
 cerning the gathering in of all  
 the remainder of thine elect,  
 both Jewes and Gentiles; the  
 comming downe of the new  
 Ierusalem, the present and e-  
 ternall glory of thy Sion;  
 with the vtter ruine & down-  
 fall of Babel; the endless  
 condemnation and destructi-  
 on

That by  
 faith we may  
 see him sit-  
 ting at the  
 great wheele

Making all  
 to serve to  
 the accom-  
 plishing of  
 his owne e-  
 ternall de-  
 cree, for the  
 saving of his  
 Church.

The destructi-  
 on of his e-  
 nemies to  
 his eternall  
 glory.

Like as all  
was which  
the enemies  
did against  
our Lord and  
Saviour.

The benefits  
& blessings  
thereby.

So now at  
this present.

on of that Whore of Baby-  
lon, and of all thine enemies  
for evermore.

Lord, make us rightly to  
understand, & fully to know,  
that as *Herod*, and *Pontius  
Pilate*, and all the people of  
the Jewes, did not, nor could  
doe any other thing, against  
our eldest Brother, thy deere  
Sonne our onely Lord and  
Saviour, then that which  
thine owne counsell had de-  
termined; for his highest ad-  
vancement at thy right hand,  
for thine owne eternall praise,  
the sending downe of thy ho-  
ly Spirit in that wonderfull  
manner, the publishing of  
thine heavenly Gospell, the  
calling of the Gentiles, the in-  
largement of the Church, and  
spreading it over the whole  
earth; so at this present time,  
neither *Sathan*, nor *Anti-  
christ*, *Mahomet*, nor all the  
mighty and subtillest enemies

of

of the world can doe any o-  
ther thing against thy  
Church or Children, then  
that which long before, even  
from before the foundation  
of the world was laid, thou  
hast ordained; and that for  
the full accomplishment of  
whatsoever thou hast fore-  
told, concerning both thy  
Church and Children, and al-  
so concerning thine enemies,  
and for preparing the way to  
thy glorious appearing.

Lord helpe us in this, that  
looking over all things heere  
below, wee may not onely  
stand still to see what thou  
wilt doe, but that we may re-  
joyce in faith, beholding thee  
thus ordering and disposing  
all things to these blessed  
ends; and that thou art ma-  
king, all Angels, Principali-  
ties, Powers, yea, Sathan, and  
all his instruments; with all  
their rage, malice, might, and

N

sub.

For the full  
accomplish-  
ment of all  
things fore-  
told.

For prepa-  
ring the way  
to Christs  
glorious  
comming.

That we may  
by faith be  
able to re-  
joyce herein.

subtilty, in the very extreamest butchering & slaughtering of thy Saints, to worke together for the effecting heereof; that so wee may rejoyce even heerein with joy unspeakable & glorious, and in this our blessed estate.

Lord make us to glorifie thee in this confident assurance, that though we should be killed all the day long, as many of our Brethren thy deere Children lately have bene, for thy name sake, and as wee are indeed in the designs of thine and our enemies, accounted as sheepe for the slaughter, yet that in all wee shall ever bee more then Conquerors thorow that blessed one in whom thou hast loved us.

Yea (deere Father) make us to triumph in this, that whatsoever wee shall, or can suffer in the meane time, for thy

That in all  
we are more  
then Con-  
querors

That no  
thing can  
separate us  
from his  
love.  
Rom. 8. 35.

thy names sake, as other our Brethren do at this day, and Sathan threatneth us, that yet neither tribulation, anguish, persecution, famine, nakednesse, bonds, imprisonment, perill, or sword, can ever seporate us from thy love in Christ Iesus our Lord, if once we have the full evidences in our soules, that wee are thy Children in him, being so begotten by that lively word, and having upon us all the evident markes of thy Children.

Grant us therefore (Oh gracious Father) now in these our daies of peace, & whilst thou vouchsafest us the meanes of thy heavenly Gospell, to give all diligence to make it sure, that we are thy Children, thy deere Children, yea, thy Children to whom thy heavenly kingdome appertaineth, having and bearing upon us, all

shewing of  
the children  
of the  
kingdome

To this end  
to make this  
sure that we  
are his Chil-  
dren.

shewing of  
the children  
of the  
kingdome  
to whom  
the  
kingdome  
appertaineth

To have this  
heavenly  
mindednesse.

thelively markes and badges  
of thy Children.

Above all, grant us this  
heavenly mindednesse, that  
our chiefe thoughts may bee  
upon thee our heavenly Fa-  
ther, our care may bee above  
all things how to please thee,  
doing in the meane while on-  
ly the things which thou re-  
quirest; casting all our cares,  
for those daies, and for what-  
soever thine enemy can do, up-  
on thy Majesty alone, and in-  
to thy bosome; learning e-  
very day more and more to  
waine our affections from  
this world, and the things of  
this world, and to set them  
wholly above, where thy  
Sonne sitteth at thy right  
hand.

To perswade  
us, that in all  
the troubles  
of the  
Church, God  
is preparing  
his to meeete

Lord perswade our hearts,  
and make us able to per-  
swade one another, that by all  
the power and liberty that  
thou hast permitted unto Sa-  
than

than, & to all his instruments;  
and by all the persecutions;  
and afflictions, that are upon  
all the Churches; and also by  
whatsoever threatnings of  
thine against thy Children,  
yea, whatsoever mischievous  
designes are intended against  
thy poore Church, or what  
danger soever is in, shew  
that extreme fury of Sathan  
and Antichrist, and all their  
instruments, thou art yet still  
preparing all thy Children to  
meet thee, in a sound humilia-  
tion, with strong cries and  
teares, for all our offending  
thee, and for grieving thy ho-  
ly Spirit, by all our former  
security, and neglect of thee,  
and of the riches of thy fa-  
vours vouchsafed unto us.

Grant us all this grace  
therefore, as thine obedient  
and loving Children in all  
things, to submit our selves  
under thy Fatherly hand, to

him, as obe-  
dient chil-  
dren, with in-  
teary of heart  
peace.

grieved he  
and thou  
in heart  
grieved  
and

holy and  
and you  
holily and  
and in  
and in  
and in  
and in

and in  
and in  
and in  
and in  
and in  
and in



Submitting  
ourselves  
joyntly to his  
Covenant.

And having  
our hearts  
united in  
brotherly  
love.

That God  
may be as  
much pleased  
herein as e-  
ver displea-  
sed in our di-  
visions.

And Sathan  
and his in-  
struments as  
much dis-  
maied hereby.

turne joyntly to thy Cove-  
nant and renew the same in  
all faithfulness, to take away  
all the divisions that have  
bene amongst us; which tho-  
row our long peace and wan-  
tonnes, Sathan hath wrought  
to the destroying of us all, if  
it were possible.

Vouchsafe (good Father)  
that we may doe this so effe-  
ctually, that thou maist be as  
much pleased, in reuniting us  
again, and in our Brotherly  
love and agreement, as ever  
thou hast bene displeased, in  
our divisions, and dissensions:  
and Sathan and his instru-  
ments, in seeing our holy uni-  
ty and agreement, may bee as  
much dismayed, and put out  
of heart, for ever prevailing  
against us: as by the contrary,  
and by all their prosperous  
successes (as they imagine)  
they have bene animated and  
encouraged, to our ruine and

destruction. That so wee  
 may all sing, with one heart  
 and voice, *Behold how good  
 and happy a thing it is, Brethren,  
 to dwell together in unity.* Lord  
 manifest thy glory, even the  
 glory of thy wisdom, po-  
 wer, mercy, and truth here-  
 in, in making us joyntly to  
 looke and cry to thee, for all  
 these things, and whatsoever  
 thou in thy infinite wisdom  
 knowest necessary for us in  
 this behalfe, or for any mem-  
 ber of thy whole Church, for  
 Iesus Christ his sake, our on-  
 ly Lord and Saviour.

That we may  
 all sing, Be-  
 hold how good  
 and happy a  
 thing it is, Brethren,  
 to dwell together in unity.  
 Lord manifest thy  
 glory, even the  
 glory of thy wisdom,  
 power, mercy, and  
 truth herein, in  
 making us joyntly  
 to looke and cry  
 to thee, for all  
 these things, and  
 whatsoever thou  
 in thy infinite  
 wisdom knowest  
 necessary for us  
 in this behalfe,  
 or for any mem-  
 ber of thy whole  
 Church, for Iesus  
 Christ his sake,  
 our only Lord  
 and Saviour.

**N**ow we pray thee, O Lord, that thou wilt  
 preserve us from all sin, and keep us in  
 thy love, and grace, and mercy, and  
 peace, and joy, and comfort, and  
 consolation, and strength, and  
 help, and succour, and aid, and  
 assistance, and support, and  
 maintenance, and preservation, and  
 continuance, and perpetuity, and  
 eternity, and everlastingly, and  
 forever, Amen.

**H** Lord, I beseech thee, that thou wilt  
 preserve us from all sin, and keep us in  
 thy love, and grace, and mercy, and  
 peace, and joy, and comfort, and  
 consolation, and strength, and  
 help, and succour, and aid, and  
 assistance, and support, and  
 maintenance, and preservation, and  
 continuance, and perpetuity, and  
 eternity, and everlastingly, and  
 forever, Amen.

A thank-  
giving for  
our delive-  
rance from  
Babylon.

IX. **A** Thanksgiving to God, ac-  
cording to the first petition of  
the Lords prayer, for causing  
his glorie to brake forth so  
wonderfully now in this last  
Age of the world, in delive-  
ring his Churches, thus farre  
out of Egypt and Babilon,  
with a confession of our un-  
worthinesse; and an earnest  
prayer, that wee may never  
dishonour him, by looking thi-  
ther againe; nor provoke him  
by our sinnes to give us up to  
that heauie iudgement: and  
likewise for the deliverie of all  
the rest of his Israel in his  
due time, and that he may ne-  
ver leave us untill hee have  
brought us all into his heauen-  
ly Canaan.

Hallowed be  
thy name.

**O** Lord, most holy and  
most glorious, open our  
blinde eyes, & touch our hard  
and

and stony hearts, and the hearts of all thy true Churches and people in all the world, whom thou hast called forth to bee thy people; that wee may bee able to see and consider aright the exceeding honour and dignity, which thou hast laid upon us; and to shew forth our thankfulness to thy heavenly Majesty accordingly.

Make us able to consider; how thou hast vouchsafed to take us so nere unto thy selfe, as to make vs thine owne peculiar people of all the people of the earth; to set and confirme the Covenant with us of life and glory; and how to this end thou hast brought us out of that spirituall Egypt and Babilon, from that bondage and tyranny of Satan and Antichrist.

Make us to consider; and rightly to understand; how

To pray to see our honour to be called forth to be Gods peculiar people

It is his will that we should be his peculiar people

How he hath brought us out of Egypt & Babilon

To set and confirme his Covenant with us.

How he hath brought us out of Egypt & Babilon.

How he hath  
carried thro-  
row the sea  
& wilderness.

Leading us  
by his sta-  
tures.

As he did Is-  
rael by the  
pillar  
of fire and  
the cloud.

How hee  
hath sought  
for us from  
heaven.

Brought us  
to the fron-  
tiers of the  
heavenly Ca-  
naan.

by great deliverances and  
iudgements, thou hast carried  
us thro' the sea and thro' the  
wildernesse, and shewed  
thy selfe unto us in thy glo-  
rious ordinances, leading us  
by thy statutes and commen-  
dements, and by the workes  
of thy providence, protection,  
direction, chastisement,  
blessings, as thou diddest thy  
people Israel, by the pillar of  
the fire, and the pillar of the  
cloud.

Give us hearts, ever to re-  
member, how thou hast  
sought for us from heaven, so  
as all the earth hath seen and  
heard of thy glory; and hast  
carried us up upon Eagles  
wings, and now brought us  
to the very frontiers of thy  
heavenly Canaan, and made  
us to see & tast of the riches,  
happinesse, and glory of it in  
thy sacred Gospell.

Oh our blessed God, most  
gracious

gracious, and most dreadfull, make us and all thy people, to bee afraid of ever having any thought of turning backe, so much as in our hearts, or of ever having a looke towards **Egypt**, or **Sodome** againe, towards any part of that **Popery**, or **Popish** superstition and **Idolatrie**, that abominable drudgery, under **Sathan** and **Antichrist**, from which thou hast so graciously delivered us.

Oh never suffer us to admit of any imagination, or so much as one motion, of comparing the **Leekes**, **Onions**, & **Garlicke** of **Egypt**, with the **hid Manna**, of thy sacred **Law**, and heavenly **Gospell**. Albeit we heare and see their rage and fury, and the power of all their armies, banding themselves against us, either to swallow us up at once, or els to persue us into the heart of

To be a fraid of having a thought of looking back towards **Egypt**, towards **Popery** or **Popish** superstition.

That we may never admit of any comparison of their leekes with our **Manna**.

That notwithstanding all their rage we may never distrust the Lords presence or power.

that God  
can least in-  
dure this sin.

That this  
may make  
him sweare  
in his wrath  
we shall ne-  
ver enter in-  
to his rest.

To make all  
such to know  
that this sin  
without re-  
pentance  
will cut them  
off from e-  
ver entering  
the heavenly  
Canaan.

of the sea; yet keepe us that  
wee never rebell against thee,  
thinking to tume backe from  
thee, to goe into Egypt a-  
gaine, distrusting thy truth,  
thy presence, and power.

Cause us, Oh gracious Fa-  
ther, wisely to consider of,  
and ever to have this as before  
our eyes, that of all dishonors  
done unto thy heavenly  
Majesty, thou canst least in-  
dure this, chiefly after so long  
triall and experience, which  
thou hast given us of thy po-  
wer, goodnesse and mercy to-  
wards us. That this sinne a-  
lone, may justly make thee  
sweare in thy wrath, that wee  
shall never enter into thy  
rest.

Make all them that have  
dishonoured thee in this high  
kinde, sinning thus against thy  
glorious Majesty, to know  
for certaine, that without  
speedy and unfeigned repen-  
tance

rance thou wilt cut them off  
from ever seeing thy celesti-  
all Canaan; and much more,  
make all them to know this  
specially, who with the tenn  
spyes, after they have not on-  
ly searched out the good  
land, tasted, and brought to  
others, the fruite of it, but fil-  
led them selves, at least with  
the outward blessings, and  
daynties thereof, have yet ei-  
ther turned backe, or brought  
an evill report upon it, even  
upon thy sacred religion and  
Gospel, to discourage their  
Brethren thereby, to cause  
them to be faint-hearted, and  
as much as lyeth in them, to  
turne into Egypt againe.

Oh Lord most holy, most  
dreadfull, and most terrible,  
make us all ever to remem-  
ber, that of all those hundred  
thousands, who so tempted  
and dishonoured thee, by  
their unbeliefe, in the way to-  
wards

Chiefly them  
who as the  
ten spies  
have brought  
an evill re-  
port upon this  
good land.

To remem-  
ber that of  
all who  
tempted the  
Lord by their  
unbeliefe  
never any  
could enter  
into Canaan.



And those  
who brought  
that slander  
died by a  
fearfull  
plague.

That these  
may expect  
a more heavy  
vengeance.

To have the  
sound hearts  
of Caleb &  
Iosuah.

To give con-  
stant testimo-  
ny to the ho-  
linesse of his  
religion.

wards the earthly Canaan, ne-  
ver any one could enter in,  
but thou causedst their car-  
kasses to fall in the wildernes,  
untill they were utterly con-  
sumed; and for those that  
brought that vile slander up-  
on the good land, thou cau-  
sedst them to die by a terrible  
plague, and that therefore  
these may justly expect a  
more heavy wrath and ven-  
geance from thy Majesty.

Oh gracious Father, give  
all thine owne faithfull peo-  
ple and children, the same  
hearts of *Caleb & Iosua*, espe-  
cially all them, who as those  
thy two worthy servants,  
have unto this day constantly  
stucke unto thy sacred Maje-  
sty, in the conscionable pro-  
fession of thy heavenly truth,  
that we may all couragiously  
and boldly give testimony,  
unto the happinesse of this  
good land, into which thou  
hast

hast brought us, & this good way of life, wherein thou hast set us: that this indeed, to wit, the sincere profession of thy name, according to thy sacred word, and as it is confirmed by our good Lawes, is a land that floweth with milke and hony: and the Lord, if he love us, will continue it unto us, and increase the glory and happinesse of it, untill he have brought us into his heavenly Canaan.

Inbless us (good Father) thus to incourage our owne hearts, and the hearts of all our faithfull Brethren; and for all other to perswade them by all meanes out of thy blessed word, that they rebell not against thee, the Lord of hostis, neither feare the proud enemies of the Church; but onely that we may joyntly be truly humbled before thy glorious Majesty for all our finnes,

To incourage  
our hearts &  
perswade our  
brethren that  
none of us e-  
ver rebell a-  
gainst the  
Lord, nor  
feare the  
proud ene-  
mye.

But onely be  
humbled be-  
fore him for  
all our sins.

finnes, whereby we have thus  
provoked thy greatnesse, and  
holinesse, & thus caused thee  
to muster thine armyes, and  
to strengthen thine and our e-  
nemies against us, to cause  
thine owne people in so many  
places to fly before them.

To pray that  
we may ne-  
ver leave  
wrestling  
with the  
Lord, untill  
he have in-  
clined all  
our hearts,  
chiefly of all  
in authority  
for saving his  
Church and  
appeasing his  
wrath.

and sinning  
and sinning  
and sinning  
and sinning  
and sinning

and sinning  
and sinning  
and sinning  
and sinning  
and sinning

Oh Lord inable us by thy  
holy Spirit, that wee may ne-  
ver leave wrestling with thee,  
untill we have prevailed with  
thy Majesty thus farre, that  
thou shalt incline the hearts  
of all, especially all those,  
whom thou hast set in thy  
place, for the saving of thy  
people, that they and all their  
dominions, even all the Chur-  
ches, and every soule of thine,  
may seeke thee, in sackcloth  
and ashes, in fasting, weeping,  
and mourning, never giving  
over crying to thee, through  
thy Christ, untill thine anger  
be appeased, and thou be re-  
conciled to thy people a-  
gain;

gaine; for that then undoubtedly (as thou hast bene wont to doe in former Ages) thou wilt make thine, and thy Churches enemies, to be but bread for thy people, that all the world shall see, that their shield is departed from them, and that thou the Lord of hostis art with us, and that wee shall not need to feare them any more.

Oh gracious God, & most tender Father, cause all the Churches to know, and especially us of this sinfull nation, that hitherto we, and so many as have bene preserved, thou alone hast spared and saved us, of thy rich mercy, and at the instant requests & importunings of thy Moseses, which have bene amongst us.

And more specially, cause all unbelievers to know, that thou now speakest to them, as thou diddest to thy people in the

For that then his enemies shall be but bread for his people.  
Numb. 14. 9.

That we shall not neede to feare them any more.

That we may know that God hath spared us hitherto of his rich mercy.  
Numb. 14. 13.

And at the cries of his faithfull servants.

Psal. 31.

That none  
who still  
tempt him  
shall ever  
see the hea-  
venly Cana-  
an.

Onely those  
who remaine  
constant with  
the Lord shal  
enter in.

the wilderness. That notwithstanding thy great mercies, and the sparing of us at the cries of thy faithfull ones, yet all the earth shall be filled with the glory of the Lord, that all those who have seene thy glory, the good land, and great deliverances, which thou hast given to thy people, and yet have so oft, and doe still tempt thee, not obeying thy voyce, shall never see that thy heavenly Canaan, which thou hadst so promised and offered unto them, nor any other that so provoked thee by their unbelcefe. That onely thy faithfull servants, who as *Caleb* and *Iosuah*, having another Spirit, doe follow thee still, remaining still more constant and faithfull, even in the greatest timorousnesse and backsliding of the multitude, these onely thou wilt bring into the heavenly Canaan

Canaan, and they alone shall inherit it for evermore.

Hearc us, Oh most gracious God, and loving Father, and keepe us by the mighty power of thy blessed Spirit, that alwayes remembering what thou hast done for us, and considering aright of the miserable estate of all under Sathan and Antichrists tyranny, and our owne happy estate and condition, under our Lord & Saviour Iesus Christ, we may all joyntly strive fast forward towards the full fruition of thine owne glorious Majesty in the heavenly Canaan; and in the new Ierusalem eternally.

Grant, that in the meane time, the unfeigned repentance of all thy true Churches and people, for all our finnes, may bee one of thy effectuall and principall instruments, for the pulling of the re-

To pray that remembering Gods mercies & our estates, we may strive fast forward towards the heavenly Canaan.

That the unfeigned repentance of all the true Churches.

May helpe  
to pull all  
out of So-  
dome and  
Egypt and  
to cause  
them to fly  
speedily out  
of Babilon,

And to pre-  
pare the way  
to Christs  
g'lorious  
comming.

remainder of thy people forth  
of Sodome, and of Egypt,  
and to cause all thine, to fly  
speedily and get themselves  
out of Babilon, that by esca-  
ping her sins, they may like-  
wise escape her plagues: and  
finally, that it may thus pre-  
pare the way to the calling  
and conversion of the Iewes,  
the gathering in of all thy Is-  
rael, the speedy comming of  
our Lord and Saviour for our  
eternall deliverance, the ever-  
lasting glory of thy Sion, and  
of us all for evermore. Heare  
us, Oh most gracious Father,  
in these our requests, and ac-  
cept of this our poore thank-  
giving, for this inestimable  
favour, even for Iesus Christ  
his sake, our onely Lord and  
Saviour.

30. IN VOUTING IN SHAL CHURCHES  
 1. SHOWS THE X. OF BOYIN GEM

A prayer, that wee and all the Churches in token of our thankfullnesse to our blessed God, for our deliverance from Babilon, & for making us his people and Children, and his Covenant with us, may set our selves to honour him more then ever wee have done, especially in a more conscientious and chearefull walking in all his holy Lawes and Commandments, that hee may alwaies keepe us from that bloody tyranny.

**O**H Lord, most holy, most great and glorious, who hast made all things for thine owne sake, even the wicked for the day of evill. Perswade the hearts of all thine owne people, that thou hast thus created & formed all things, for thine owne honour, that thy

A prayer that we may glorifie God by walking more conscientiously in all his Lawes & Commandments.

Hallowed be  
 thy

Prov. 16.4.

That God would perswade all that he hath created all for his owne glory.



Caused his  
glory to shine  
in every  
creature.

That all may  
give him his  
glory, or be  
left utterly  
without ex-  
cuse.

That this  
glory is more  
visibly upon  
the Churches  
rescu-  
ed and deli-  
vered from  
Sathan and  
Antichrist.

That this  
glory is more  
visibly upon  
the Churches  
rescu-  
ed and deli-  
vered from  
Sathan and  
Antichrist.

thy great name might ever be magnified in all the world : and especially by thine owne children; and to this end, thou hast caused the glorie of thy wisdom, power, and goodness to shine in all thy works, even in every creature of the world, to convince all the earth, that every soule that will not give thee thy glory, may bee left utterly without excuse, and all the disobedient may have theiꝝ mouthes stopped, and be for ever confounded before thy Tribunal.

Above all, make all thy people to understand and know, that thou hast caused this thy glorie to be more visibly upon the Churches, (which thou hast so mightily rescued and delivered from the power of Sathan and Antichrist, and whom thou hast taken into so neere a Cove-  
nant,

nant, as to bee thy onely people, to whom thou hast committed thy heavenly word and ordinances) then it is upon all other people and places of the world besides; and that this thou hast done chiefly to this end, that wee might set forth thy glory in this, by keeping all thy Statutes, and observing all thy Lawes.

The Lord cause all to know moreover, that to this end, thou hast not delivered us, & set us out of that bondage, to serve thee in holiness, but hast set before us also life & death, blessing and cursing, and hast bidden us to choose life, that we and ours may live, and hast assured us heereof, and that onely by loving thee, the Lord our God, by obeying thy voice, by cleaving fast unto thee, because thou (thorow thy Christ) art unto us our

That we may set forth his glory by keeping his Statutes.

To this end he hath set before us life & death.

Deut. 30, 19.

Bidden us to choose life.

How we  
may do it.

Ios. 1. 8.

Charged us  
that the  
booke of the  
Law shall  
never depart  
out of our  
hearts.

Then no es  
nemy shall  
be able to  
withstand us.  
Ios. 1. 5.

We shall in  
all have  
good success.

our life, and the length of our  
dayes, and whatsoever thou  
bidst us, thou wilt enable us  
to doe, we onely beleeving in  
thy beloved Sonne, and using  
the holy meanes which thou  
hast appointed.

Make us all to this pur-  
pose, ever to remember, how  
thou hast charged us all, that  
the booke of thy Law, thy  
sacred word should never de-  
part out of our mouthes, but  
that we should meditate in it  
day and night; that wee may  
all observe and doe, accor-  
ding to all that is written in  
that booke: for that then  
thou wilt make all our wayes  
(in this our journey) prosper-  
ous; no enemy shall bee able  
to withstand us, much lesse to  
surprize us of a sudden, but  
thou wilt bee with us, and  
thou wilt then give us good  
success.

Yea good Lord, let this  
ever

ever be before our faces, how  
to incourage us better in reu-  
to, thou hast assured us, that  
if wee will thus thinke and  
meditate of thy Lawes and  
Commandements day and  
night, to observe & do them,  
and honour thee thereby;  
thou wilt honour us herein,  
that wee shall bee a blessed  
people, and like the trees  
planted by the rivers of wa-  
ter; that we shall bring forth  
our fruite in due season, and  
that so, as our leafe shall not  
fade, but looke whatsoever  
we do, shall prosper. How then  
we shall be wiser then our e-  
nemies; yea wee shall have  
more understanding then our  
teachers, and then all the aun-  
cient; when wee can set our  
selves thus to honour thee, by  
keeping all thy Commande-  
ments, like as thou diddest  
verifye thy gracious promises  
in this kinde, to thy faith-  
full

Be a blessed  
people.

Psal. 1. 3.

Prosper in all

Be wiser then  
our enemies.

Psal. 119. 98.

99. 100.

O full

Like as Da-  
vid, Daniell,  
and others.  
Dan. 1. 2. 3. 4.  
5. 6.

God will be  
with us as we  
are with him.  
1. Chro. 15. 2.

Ezra. 8. 22.

Heb. 10. 38.

We shall be  
able to live  
by faith

full servant David, to Daniell,  
to those worthies of the  
Captivitie, whom thou did-  
dest so highly honour, for  
that they so honoured thee,  
as that they would rather  
chuse to bee cast upon all mi-  
series, yea, the cruellest death,  
then voluntarily to defile  
themselves, by transgressing  
but the very least of all thy  
holy Commandements.

Make us all therefore that  
are thine, rightly to under-  
stand, that whilest wee thus  
honour thee, in being thus  
with thee (in faith and all ho-  
ly obedience to these thy  
blessed Commandements)  
thou wilt likewise honour us  
(in being with us in mercy  
and truth) thy good hand shall  
bee so sensibly upon us, that  
we shall live by faith, in assu-  
rance and experience, that  
thou wilt accomplish unto us  
every one of thy blessed pro-  
mises

misses, and that thus perseve-  
ring in faith and obedience,  
we shalbe saved eternally.

Make us to know for cer-  
tayne, that so long, & so long  
onely as we watch and strive  
heereunto, seeking cheereful-  
ly to receyue the Law of thy  
mouth, and to lay uppe thy  
words in our soules, we shall  
be able to lift up our heartes  
with our hands, in undoubted  
assurance, that wee shall be  
heard, in whatsoever shall be  
best for us, and for thy  
Church.

Cause us to know and be-  
leeue for certayne, that so ma-  
ny of us, and so many onely  
as thus seeke to make & keep  
peace with thy Majesty, in  
turning and submitting our-  
selves thus wholly to thy Co-  
venant, as holy *Noah*, *Moses*,  
and *Abraham* did, are those  
whom thou accountest the  
innocent, and to whom thou

Job 22. 21.  
22, 23, &c.

To lift up  
heartes and  
hands in assu-  
rance to be  
heard.  
Lam. 3, 39, 40,  
41, 42.

Onely such  
as wholly en-  
deavour to  
walke with  
God, are the  
innocent that  
shal I deliver  
the Iland.

Job 22, 30.

To be per-  
swaded that  
all Gods pro-  
mises are  
made to an  
endeavour of  
an intire o-  
bedience.

And contra-  
rily.

How Sathan  
knowing this,

hast promised that they shall  
deliver the Iland.

Lord at length perswade  
us all that are thine, and make  
every one of us to seeke to  
perswade all others, that unto  
this intire endeavour of obe-  
dience to all thy Commande-  
ments both of thy Law and  
Gospell, are all thy promises  
made: and that contrarily a-  
gainst all contempt, and de-  
spising of the heavenly Com-  
mandements, yea against eve-  
ry wilful disobedience, thogh  
it be but to one Commande-  
ment, thy curfids and thine  
nings are denounced, which  
thou dost dreadfully execute  
accordingly, because men  
will not thus give thee thy  
glory.

Good Lord awaken all the  
Churches, and open the eyes  
of all thine own people right-  
ly to conceyue & understand  
these things, and how Sathan  
that

that old Serpent, that arch & bloody enemy of thy Church knowing all this wel enough, hath sought in all the prosperity of thy Churches, to cause thine owne people to dishonour thee, by making onely a bare outward profession of honouring thee, by receyuing and setting up thy heavenly Religion & Commandements to obey them in word, but trampling them all under foot generally, according to the evill customes and manners of the Countries and places where they live; that thou mightest leave thy people into his hand, & into the hands of all his cruell instruments, as thou hast most righteously done in so many parts of thy Church already, and threatnest all the rest of thy people for the same.

Oh deere Father, how many of thy faithfull servants;

O 3

who

Thou he  
might leave  
all into his  
hand.



The acknow-  
ledgements  
of Gods  
righteousnes  
heerein, by  
many of his  
faithfull ser-  
vants.

To pray, that  
we may be  
able likewise  
to iustify the  
Lord, and ne-  
ver to rest  
until he give  
thee all un-  
feigned re-  
pentance for

that we may  
be warned  
by their en-  
sample.

That we may  
be warned  
by their en-  
sample.

who have lived in those parts  
of thy Church, which are now  
left into the enemyes handes,  
do heerein iustifie thy proceed-  
ings; acknowledging thy  
righteousness in all that thou  
hast brought upon them, even  
for this very cause of carnall  
Gospelling, and loose profes-  
sion.

Oh tender Father, make us  
all able likewise to iustifie  
thee in this behalfe; and ne-  
ver to rest, crying unto thee  
for them, untill thou shalt o-  
pen their eyes to see and ac-  
knowledge thy righteousness,  
and that they shall unfeined-  
ly repent of their most hey-  
nous dishonour done to thy  
sacred Majesty herein, in cau-  
sing thy name heereby to bee  
blasphemed amongst thine e-  
nemyes.

Yea cause us (good Lord)  
by their fearfull ensample, e-  
ven us specially of this sinfull  
Nation,

Nation, to meet thee speedily by our unfeigned repentance for this dreadfull sinne, whereof we are generally no less guilty then any of them, considering the gracious means which wee have so long time enjoyed above all. Oh make us to doe it forthwith before it be too late, & that thy wrath be powred on us as upon them, and that there bee no remedy. Cause us at least to be warned by the very Heathen, who acknowledged this thy glory that to thee the God of Israel, to be the onely meanes to appease thy wrath, and prevent thy further judgement. O Lord smite the hearts of all thy Lieutenants, and of all to whom the charge of thy honour, the saving of thy people, are specially committed, that they may be thorowly awakened and touched with a right

To do it forthwith, as is said of the Heathen.

To be warned heereof by the very Heathen.  
1 Sam. 6. 5, 6.

To smite the hearts of all Gods Lieutenants with a true sense heereof.

To perswade  
us that our  
Adversaries  
are raised up  
to humble us  
to walk with  
our God.

How then he  
will get him-  
selfe glorie  
on them.

Meditation and sentie hercof,  
and of their account to be gi-  
ven even for this dishonour  
before thy heavenly Majesty,  
that thy people should thus  
fall away, or thus flye before  
thine enemyes. And for all  
thine and our proud adversa-  
ries perswade our hearts, that  
thou hast raised them up thus  
against us all, as thou diddest  
Pharao against Israel, that  
when thou hast humbled us  
by them, so as to turne us to  
thee againe, by causing us to  
submit and humble ourselves  
to walke lowly with thee, in  
all these thy blessed Com-  
mandments, and so to honor  
thee, thou wilt then get thy  
selfe glory upon their pride  
and furie, and in our finall de-  
liverance from them, giving  
them for our ransome. Yea (good Father) for e-  
very particular soule of us,  
make us to know in our very  
hearts,

hearts, that thou as thou hast made us for thine owne glory; so thou wilt be glorified in us and by us, and that in endless mercy and eternall compassion upon so manie of us, as thou having ordayned to be vessels of glorie, givest hearts unto, thus to humble our selves, to seeke to walke obediently in all thy blessed lawes and commandements: & of the other side, that thou wilt bee glorified in declaring thy wrath and everlasting vengeance, which thou wilt in thy due time execute upon all thy disobedient and stubborne enemyes, who shal declare themselves manifestly by rebelling against thee, to be vessels of wrath prepared for destruction.

Lord, by the due meditation and consideration heereof, awaken and rouse up all thy people to learn to make more

To know, as we are made for his glory, so he will be glorified in each of us.

*Let us pray,*  
Glorify thyself in us, O Lord, as thou hast made us for thy glory, so thou wilt be glorified in us and by us, and that in endless mercy and eternall compassion upon so manie of us, as thou having ordayned to be vessels of glorie, givest hearts unto, thus to humble our selves, to seeke to walke obediently in all thy blessed lawes and commandements: & of the other side, that thou wilt bee glorified in declaring thy wrath and everlasting vengeance, which thou wilt in thy due time execute upon all thy disobedient and stubborne enemyes, who shal declare themselves manifestly by rebelling against thee, to be vessels of wrath prepared for destruction.

Or vengeance.

as word of  
them are  
vols and  
ed flow  
in bay  
auto de

Thy glory  
may shine  
in our deli-  
verance.

And getting  
himselfe ho-  
nour upon  
Babylon.

true conscience of all thy  
blessed Commandements;  
then ever we have done here-  
tofore, for the appealing of  
thy Majestie; that thy glorie  
may shine in all the world, in  
pardoning the finnes of thy  
people, delivering us from our  
cruell enemies, and getting  
thy selfe honour upon Baby-  
lon, who hath chiefly for this  
bene, and is, the staffe of thy  
wrath and indignation.

Hear us therefore heerein,  
and cause us at length, even in  
token of our thankfulness, &c  
in the zeale we have for thy  
glory, yea in a vehement de-  
sire, that thy glory may bee  
set uppe, and thy great name  
may by us be magnified in all  
the world; thus we seek to re-  
new and performe all our  
vowes, to walke more obedi-  
ently in all thy blessed Com-  
mandements then ever here-  
tofore, even for our Lord Je-  
sus

In Christ his sake, our only  
Redeemer & Saviour Amen.

In which this sheweth us how

we may give him due worship

How we may give him due worship

A Prayer that Gods glorie may

break forth more and more,

then ever heretofore in can-

ding us and all his people in all

the Churches, to set him up

above every God, and make

him great in our hearts, by

having our hearts first found-

ly replenished with all the

parts of his inward worship,

commanded in the first Com-

mandement, without which,

we and all our outward wor-

ship, and what soever we do in

his service are utterly in vain

That thus all the Churches,

and every soule, may seek to

pacifie his Maiestie, by gi-

ving unto him due glorie.

That thus all the Churches,

and every soule, may seek to

pacifie his Maiestie, by gi-

ving unto him due glorie.

That thus all the Churches,

and every soule, may seek to

pacifie his Maiestie, by gi-

ving unto him due glorie.

That thus all the Churches,

and every soule, may seek to

pacifie his Maiestie, by gi-

ving unto him due glorie.

That thus all the Churches,

and every soule, may seek to

pacifie his Maiestie, by gi-

ving unto him due glorie.

that we may give  
God the glo-  
ry of his in-  
ward worship  
according to  
the 1. Com-  
mandement,  
and so helpe  
to pacifie his  
Maiestie to-  
wardes the  
Churches.

A prayer that  
we may give  
God the glo-  
ry of his in-  
ward worship  
according to  
the 1. Com-  
mandement,  
and so helpe  
to pacifie his  
Maiestie to-  
wardes the  
Churches.

**O**H Lord God, who art  
most glorious in thy in-  
com-

To pray that  
we may set  
up God in  
our hearts,  
giving him  
there his in-  
ward wor-  
ship.

And thus A  
we may set  
up God in  
our hearts,  
giving him  
there his in-  
ward wor-  
ship.

In knowing  
and acknow-  
ledging him.

Iohn 6, 45.

Heb. 2, 14.

incomprehensible and ineffable, and  
manifested in all thy attributes,  
and hast made this glorie of  
thine to shine bright in every  
one of thy workes, and chief-  
ly in thy heavenly word; that  
thou mightest bee glorified  
accordingly by all thy peo-  
ple, and chiefly by them,  
whom thou hast redeemed  
from Egypt and Babylon to  
this end and purpose; set up  
this thy glory in the hearts &  
consciencs of everie one of  
thine elect, that all of us may  
know and acknowledge thee  
such a one as thou hast revea-  
led thy selfe in thy most bles-  
sed word.

Lord graunt, that all of us  
may be known hereby, to  
be taught by thee, and that  
the earth may be filled with the  
knowledge of the glory of the  
Lord, as the waters cover the  
Sea, according to thy graci-  
ous promises made unto thy  
Church

CARE in the flourishing estate thereof: yea, perswade our good Lord, that without the true knowledge of thee, and thy heavenly will, our hearts cannot be good, howsoever wee may deceive ourselves, as the world doth generally.

More specially. inable us to set thee up in our hearts, not onely by knowing thee in a general manner, but by believing that thou art our God, that wee may bee able in faith each of us with *7 he* *was* to call thee, *My God, and my Lord*, and so to believe every thing, contained in thy heavenly word, as that this power of our faith in thee, may shew it selfe, in each part and action of our whole life; both in readily obeying every one of thy blessed Commandements, as thy servants, *Abraham and Naab*

To be pers-  
waded that  
the power  
of faith be-  
lieving him  
to be our  
God  
John. 20. 28.

Heb. 11. 2.

Heb. 11. 6.

Heb. 11. 12.

did



did, and also in fearing every one of thy threatenings and iudgements; & finally in laying lively hold of every one of thy gracious promises made unto us in the same word: that so wee may alwaies cheate up our hearts, and incourage our selves, and also one another, to run our more joyfully in all the narrow way of life.

Lord perswade all our hearts, that this particular and powerfull faith (howsoever it be scoffed at by all thine and thy Churches enemies) was the very faith of our Father *Abraham*, and of all the faithfull recorded in thy booke, even that whereby all the Fathers received good report; and that without this lively working faith, it is impossible for any one ever to be pleasing, or ever to doe any thing acceptable to thy  
hea-

To be perswaded that this peculiar faith was the faith of *Abraham*, & all the faithfull  
Rom. 4. 3. and 5.

Heb. 11. 2.

Heb. 11. 6.

Rom. 14. 23.

heavenly Majesty.

Good Lord, make vs all able  
upon this our right & saving  
knowledge of thee, that thou  
art faithfull and true, and this  
our faith in thee, that thou  
art our God, to hold fast the  
Anchor of our hope, and to  
manifest it, by our wayring  
and looking stedfastly, for the  
full accomplishment of every  
promise that thou hast made,  
either concerning thy Church  
in generall, or els any of us  
particularly: & also of what-  
soever thou hast denounced,  
concerning thine and thy  
Churches enemies, and that  
thou wilt doe every thing in  
thy due time, for thy Church,  
and against thy enemies,  
howsoever for the present, all  
things may seeme to goe a-  
gainst thy Church and peo-  
ple.

Yes, inable us withall  
(good Father) ever to honour  
thee,

Vpon this  
our faith to  
hold fast the  
Anchor of  
our hope.

foliam of  
yd. dicit two  
on dicit two  
ald. hro. I. dicit  
abraham. I.  
has uncor  
reconstruo

To honour  
the Lord by  
manifesting  
our faith by  
our confi-  
dence.

or shall we  
not be able  
to do this  
and that

To manifest  
our faith by  
our love to  
the Lord, his  
Commande-  
ments and  
ordinances.

thee, by shewing forth this  
our faith, by the confidence  
which wee have in thee, even  
then when wee may seeme to  
bee most forgotten, and for-  
saken of thee, both by cast-  
ing all our burdens upon thee  
at all times, and also by our  
rejoycing alwayes in thee as  
in our good God, that thou  
takest care for us; and by be-  
ing hereby full of Christian  
cheerfulness and courage, a-  
gainst all the oppositions and  
persecutions, that ever wee shall, or  
can meete with, in this our  
journey towards Canaan, as  
thy most chiefe servants have  
bene wone to be.

Oh magnifie thy power  
and goodnesse, in shedding  
out thy love so abundantly  
upon all thy Churches, and  
every member thereof; and so  
manifesting it before the  
world, that in the true sense  
and feeling of it in our hearts,

and

and

and our lively faith in thee,  
wee pray all joyntly manifest  
the fervent love wee returne  
unto thy Majesty, by our an-  
frained love of every one of  
thy blessed Commandements,  
and our fervent desire to thy  
statutes, to walke in them all  
without reproofe; yea, by our  
ardent affection towards all  
thy ordinances and servants,  
onely for thy cause.

Good Lord, cause the ser-  
venc zeale that wee have to-  
wards thy name, to appeare  
before the world, in the vehe-  
ment griefe and indignation,  
that we have for all disho-  
nors done unto thy heavenly  
Majesty, by trampling under  
feet thy blessed Commande-  
ments, thy religion, and ser-  
vants, and the injuries and  
contumelies done against a-  
ny of them; and so likewise  
by our study and holy indea-  
vour, by all meanes to pro-

mote

By our zeale  
for his glory.

That we may  
manifest our  
fervent love  
unto thy  
Majesty, by  
our affection  
towards all  
thy ordinances  
and servants,  
onely for thy  
cause.

That we may  
manifest our  
fervent love  
unto thy  
Majesty, by  
our affection  
towards all  
thy ordinances  
and servants,  
onely for thy  
cause.

note thy true religion and causes; and by our vehement hatred, of whatsoever is offensive to thy holinesse; that we may set up nothing in our heartes but thy Majesty; and those things which thou lovest, accounting all other as drosse and dung, in regard of thy holinesse, yea, even life it selfe, if it hinder us from enjoying or obeying thee.

That we may  
honour him  
shewing  
forth all holy  
patience.

To manifest  
our faith by  
our love to  
the Church  
Comunion  
of Saints

Cause thy glory to rest herein, upon all the Churches, and upon all thy poore afflicted servants, whosoever, upon the assurance of thy love, and that thou art our gracious God, we may honour thee in shewing forth all holy patience, with all cheetfullnesse, even in the midst of all our tribulation; what howsoever, thou mailest seeme to be displeased with us, and so frowne upon us, by our favour our enemies in all their proceedings, and

and to give us up into their hands, to let them to be lords over us, and make us a prey to their teeth: yet our eye may bee still at thee, at thy love, wisdom, and saythfulness, knowing that whatsoever thou doest to us, thou doest it but to humble us for our security, and for all other our greivous finnes, and to prove us, that thou art certainly disposing all to our greatest comfort in the end: and thus to prepare our way unto thy heavenly Ierusalem.

That thus we all may ever possess our soules in patience, and waite for the happy issue, both of all our owne trialls, and of all the trialls of thy Church and people, and bee alwayes able to say with holily *Iob*, though thou shouldst kill us, or leave us utterly and wholly unto the pleasures and lusts of our enemyes, yet we will

That we may possess our soules in patience, waiting for the happy issue. *Iob 13. 15.*

will still trust in thee, appoyning our wayes in thy sight, that heereby we may make it manifest to the faces of all our enemyes, that we are certainly assured, that nothing can separate us from thy love, and that thou canst not forsake, faile, or forget us, whatsoever for the present thou doe unto us.

That we may  
give him glo-  
ry in our  
childlike fear

Yes, oh most blessed God, cause thy glory yet to shine more clearly uppon all the Churches, and uppon everyone of us that are thy true servants and children indeed, in this behalfe, that though the wicked feare thee not, but seek to drive all the true feare of thy Majestie even out of our hearts likewise, as out of their owne, and do therefore hate and persecute us, so farre as thou permits them, onely because we feare thee, and put our trust in thy mercy, yet we may

may feare thee so much more  
with a true, holy, childe-like  
feare; that we may ever, and  
especially now in these evill  
dayes, labour to live alwaies  
as in thy presence, and as in  
the verie eye of thy all-seeing  
Majestie.

To Grant good Lord, that we  
may bee able thus to walke  
with thee constantly, until we  
shall be translated hence, and  
with holy *Noah*, to endeavour  
to be still more righteous in  
our generation, and to be dai-  
ly building our Arke to save  
our selves and families, and  
all other that we can get into  
the same, from the flood of  
thy vengeance, that is rushing  
upon al the world of the wic-  
ked.

And albeit the world scorn  
and deride us dayly for it, and  
though we be the onely talk  
and hatred of the wicked, and  
as men appointed and desig-  
ned

Walking  
constantly  
withour God  
in holy feare.

Albeit the  
world scorne  
and hate us  
for it.



ned to death onely for this  
our feare of thee, in the bloo-  
dy hopes of thine and our  
proud enemyes, yet cause us  
heerein to honour thee, that  
we may not feare the faces of  
them while we walke in thy  
blessed Commandements, and  
do onely as thou requirest of  
us, but that by thy might and  
power of thy heavenly Spirit,  
we may bee more full of all  
Christian corage, as the three  
worthy Children of the Cap-  
tivitie, & as good *Daniel* and  
holy *Nehemiah*.

And yet more also enable  
us heerein likewise to honour  
thee before the world, and to  
shew openly before men and  
Angels, that we have set thee  
uppe in our hearts to be our  
God, even by walking hum-  
bly with thee, that thogh the  
world regard thee not, but  
thou art farre above out of  
their sight, and though they  
do

To shewforth  
our honour  
towards the  
Lord by our  
Humility.

doe band themselves agaynst thee, against thy heavenly word and servants; yea though they scorne al thy judgments and threatnings, as the Gyants before the flood, and as proud Pharo and Herod did, yet we may all walke ever in all humility and lowliness of Spirit before thee.

Make us ever to have before our faces thy glorious excellencie, and our own vilenesse; thy holinesse, and our sinfulness, and that not only by the fall of our first Parents, and by the whole course of our sinful lives, and also the power, subtilty, and malice of Sathan against us to destroy us each moment, without thy speciall preservation & mercie; but even for the very corruption of our sinfull natures which still dwell in us; that bodie of death which would carrie us to destruction; yea

even

To this end, to have ever before our eyes Gods excellency & our own vilenesse and danger by Nature, and Satthans malice.

That we may  
give to the  
Lord all the  
glory of our  
standing and  
perseverance  
in grace & of  
each good  
thing.

That we may  
withall give  
him his glory  
mourning  
continually  
for all the  
dishonours  
done unto  
his name, &  
all provocati-  
ons against  
the Church.

even to hell in selfe every mi-  
nute, if thou in the riches of  
thy mercy shouldest not re-  
straine it, and shouldest not  
cover all our finnes, yea, keep  
and uphold us.

Oh give us hearts, that  
herein wee may all magnifie  
thy great name, in giving un-  
to thee, as is thy due, all the  
glory of our standing & per-  
severance in grace, and of e-  
very good thing that ever we  
enjoy, acknowledging from  
our soules, that they are all  
the free gifts of thy rich mer-  
cy, and that we are not wor-  
thy any of them, nay that we  
are much lesse then the least  
of them, as thy deereft ser-  
vants have becom wont to do.

And good Lord, herein  
make us specially able to give  
thee thy glory, in being tho-  
rowly humbled, and in moun-  
ning continually for all the  
heynous finnes, whereby thou  
hast

hast bene; and art still; dayly  
more and more provoked a-  
gainst the Churches; for all  
the dishonours done unto thy  
great name; that we may bee  
every one as righteous *Lot* in  
*Sodom*, and as the mourners  
before the Captivitie, and as  
those worthy servants of  
thine, both *Ezra*, *Nehemiah*,  
and *Daniel*, untill we shall see  
again the setting up of thy  
glory and Gospel; thy graci-  
ous countenance shining up-  
on all the Churches, and the  
full delivery of thy deere  
Children, out of the hands of  
their most mercilesse & blood-  
dy enemies.

Oh grant, that hereby our  
eyes may bee open, to see a-  
right both who they are, that  
truly honour thee, by having  
thee their God, as they ought,  
in setting thee thus up in  
their hearts, in every one of  
these respects, and who are

and

P

here-

To pray to  
be able to  
see hereby  
who they are  
that truly ho-  
nour the  
Lord, & have  
set him up  
for their  
God.

To pray to  
be able to  
see hereby  
who they are  
that truly ho-  
nour the  
Lord, & have  
set him up  
for their  
God.

heereby truly thankfull for  
their great deliverance from  
Egypt and Babylon; yea,  
from Sathan and eternal dam-  
nation. Heare us for Iesus  
Christ his sake our only Lord  
and Saviour.

*Another Prayer, according to  
the first Commandment.*

To discerne  
of the great-  
nesse of the  
sinne of all  
the Church-  
es, where-  
by he is di-  
shonored &  
provoked.

By palpable  
ignorance &  
blindness in  
them.

**O**H Lord, most glorious,  
and most blessed, as we  
intreate thee to manifest who  
they are which truly honour  
thee; having set thee uppe in  
their hearts as their God, make  
us able by these likewise, to  
discerne of the greatnesse of  
the sinne of all the Churches,  
when after so long a time;  
there yet appeareth so little  
true saving knowledge of thy  
Majesty; but that such a  
grosse and palpable darkness  
is upon the most congregati-

ons and places, that the people are ready to receyue any errors broached amongst them, and that so great a part of thy people seeme now much more ready to receyue Popery and superstition agayne, then to stand forth for the maintayning thy heavenly Gospell, with the losse of any thing for it; and so verie many thereby so forward, to put their neckes under the yoke of Antichrist againe, rejecting the sweete yoke of Iesus Christ.

When there is also such a world of Atheisme, as that so many both in Court & Countrey live as if there vvere no God, no heaven, no judgement, no place of torment. Such multitudes perishing daily for lacke of this knowledge, living as without Christ, being ignorant of all saving knowledge of him, and

By Atheisme

to goe hoodwinked to hell:  
worſe then the Oxe that knoweth  
his owner.

Unbeleefe.

Make us able heereby, to  
conſider aright, how juſtlie  
thou mayeſt bee provoked a-  
gaynſt the Churches for our  
wonderfull unbeleefe, and  
mayeſt even give us up into  
our enemies hands for the  
ſame, when there are ſo mer-  
uailous few to be found in all  
the Churches, who ſhewe  
forth their ſaving knowledge  
of thy Maieſty, and faith in  
thee, by their converſations,  
by making a right conſcience  
of every one of thy bleſſed  
Commandements to obey  
them; or of thy judgements  
or threats to reſtrayne them  
from ſinne; or of thy ſweete  
promiſes and mercyes to bee  
encouraged thereby to runne  
more cheerefully in the nar-  
row way of life; but all ſorts,  
except the ſmall remnant, full  
of

of prophanenesse, or extreme  
licentiousnesse.

Oh make us to behold, that  
carnall confidence, which so  
possesseth all almost general-  
ly that (in steed of honouring  
thee, by having set thee up to  
bee our onely confidence and  
strength) we do trust in vani-  
ty, making flesh our arme; ei-  
ther relying upon our wit, our  
policy and counsell, or other  
like meanes; by all which, as  
our hearts are withdrawne  
from thee, so we have and do  
bring a fearefull curse uppon  
our selves, making these our  
gods.

Carnall con-  
fidence.

Lord make us able to con-  
sider of this more seriously, &  
of the truth heereof by this  
one thing, that in all our  
straites and feares, we so little  
run unto thy Majesty to seeke  
thy face and helpe in the first  
place, by humbling our souls  
before thee, and seeking to



pacifie thy wrath as wee ought; but only looke to the outward meanes, as relying upon them alone or principally.

And Lord we intreat thee to shew us in our harts, and to set plainly before our faces, how in all the rest of these holy duties, we have provoked thee alike; how in steede of taking to heart the dishonors done unto thy heavenly Majesty, and being zealous for thy glory, we have bene, and are so generally, either starke cold, or luke-warme as the Isodicean, that thou mayest justly spewe us out of thy mouth, or at least, that wee are so mervailously decayed and false from our first love.

Lord give us harts to consider of our most heynous sin in this behalfe, that in steede of so loving thee, thy truth, and servants as we should do,

if

Luke warme-  
nesse.

if we had set thee up truly in  
 our soules and consciences, as  
 our God; we have almost e-  
 verie one set up some other  
 thing, which wee manifest  
 plainly, that we have, and do  
 love, and preferre before thy  
 glorious holinesse, as having  
 our affections set thereon  
 much more, then on thy hea-  
 venly Majesty, and for obtai-  
 ning or injoying wherof, we  
 are not afraid to indanger our  
 selves to loose thy favour; as  
 some of us our children and  
 friends to make them great;  
 others, our pleasures to take  
 our delight, and satiate our  
 selves in them; others of us,  
 and that very generally, the  
 riches, pompe, honour, and  
 wealth of the world; and all  
 of us, except some little rem-  
 nant, preferring our owne  
 selves, our owne honor, ease,  
 peace, and safety, and whatso-  
 ever is most pleasing unto us;

Loving other  
 things more  
 then Gods  
 Majesty.

indio gaive. I  
 270m. 29m. 30m.  
 31m. 32m. 33m.  
 34m. 35m. 36m.

Disobedience

1. 52, 25, 22, 23

Timerousnes.

before thy glorious Majestic,  
 and thy heavenly Comman-  
 dements, I ever say: *ho O tu o*

Lord make us able to see,  
 how we have and do prouoke  
 thee generally, to powre out  
 thy wrath upon us: all: some  
 of us by grosse disobedience  
 and obstinacie against some  
 one or other of these thy Sa-  
 cred Commandments, if not  
 all of them (wherein soever  
 theyrosse the corruption of  
 our owne hearts) and that a-  
 gainst the verie light of our  
 owne consciences; although  
 thou hast told us plainly, that  
 this hath bene, and is, nothing  
 els but rebellion against thee,  
 and as the sinne of witchcraft  
 in thy eyes. *on 29m. 30m. 31m. 32m. 33m. 34m. 35m. 36m.*

How others of us, disho-  
 nour thee by our timerousnes,  
 fearing the faces of men more  
 then thy glorious face; and  
 thereupon doing or forbear-  
 ing good or evill onely, for  
 feare

fear of man; wherein wee  
have and do commit manifest  
Idolatry, making Gods of  
men, and setting them up in  
thy place. How others of us  
tempt thee by presuming up-  
on thy mercy, to bee bold to  
sin, because thou art so mer-  
cifull; though thou hast told  
us directly, that thou wilt not  
be mercifull to such.

Yea, which is yet a higher  
degree (good Lord:) Make us  
to see how many amongst us,  
instead of having set thee  
up as our God in our hearts;  
& of being continually hum-  
bled before thy glorious Ma-  
jesty, for all our sinnes and  
provocations; have added fu-  
ell to the kindling and infla-  
ming thy wrath against us; as  
all amongst us, who have set  
our selves against thy Word,  
thy judgements, or servants,  
even with an high hand, as if  
it were in despite of thy Ma-

Presumption.

Dent. 29, 29,  
30, 31.

Pride against  
God.

To see that  
as the Popish  
sort have set  
up their false  
Gods out-  
wardly.

Or, 2. 10. 11.

12. 13.

So we in our  
hearts.

sainge this  
God.

jesty, and even in defiance of  
thee.

Oh make us to see and ac-  
knowledge all our sinnes, and  
withall, that as the Popish  
sort in every place, have set  
up other Gods to anger thee,  
as chiefly their holy Father  
the Pope ( whose word and  
ordinances they reverence a-  
bove thine; rejecting thy  
word utterly in regard of  
their Popes decrees and tradi-  
tions ) and with him have set  
up all their Saints and Idols,  
to whom by their invocation  
of them, they give his glory;  
so every one of us, who albe-  
it in words wee professe thee  
our God, have yet in our  
hearts set up other things,  
which wee preferre before  
thee, and on which we spend  
more of our thoughts, & more  
of our love and care to enjoy  
them, then on thy Majesty;  
even wee likewise have set up  
so

so many false Gods in our hearts, to provoke thee to the uttermost.

And finally, good Lord, make us all able to see by this first commandment of thine, how wonderfull few they are, so farre as we are able to conceive, who by the light of their good workes, doe indeed and truth glorifie thee their heavenly Father, by shewing forth before men and Angels, that they have so set thee up in their hearts as their God: and those few that doe so indeed, are the men principally maligne of all the people of the world; even for this cause principally, because they shew in their lives, that they have thus in their hearts set thee up to bee their God, although that they be honely blessed people, having thee their God, all other being in a most miserable estate;

To see even by this first Commandment how few doe truly honour the Lord.

side ad et  
aviamos of  
noted signs

year ow red  
word know  
did not know  
had great  
honor died  
good of us

All wicked men maligning all who have so set him up, so to glorifie his great name.

year ow red  
for seven  
aw him  
quod of our  
in bond  
innotion

nos est o t  
 illa eld yd  
 obammo  
 wod mem  
 vnt oob wot  
 adronod  
 bled

To be able  
 to conceive  
 aright hereof

That we may  
 wonder how  
 even for this  
 sinne God  
 hath spared  
 us so long.

bo: w fla  
 -glam uem  
 o: w fla goia  
 iet o: a vati  
 at o: q: u: and  
 aia o: nio: g  
 .o: nati: a: p: a: g

That we may  
 never rest  
 untill we  
 have so set up  
 the Lord in  
 our hearts.

state; and that they are there  
 for the onely men in honour  
 and favour with thee, and by  
 whom chiefly, as by *Abra-  
 ham, Isaac, and Ioseph*, thou  
 savest and preservest all the  
 rest of us. *Make us Lord to under-  
 stand and conceive aright*  
 hereof, and that for this very  
 sinne alone, whereby we have  
 so generally set our selves, not  
 onely to maligne and disho-  
 nour thee, but even to fight  
 against thy heavenly Majesty;  
 wee may wonder how thou  
 hast spared us of this nation  
 hitherto, and not less us up as  
 the other Churches, untill we  
 shall see and acknowledge  
 what wee have done against  
 thee, our most gracious and  
 our most blessed God in this  
 behalfe. *deprecate, b: o: d: i: o: d: i:  
 and* Hear us, Oh tender Fa-  
 ther, *and* suffer us never to  
 rest, untill we have repented

par-





## XII.

A humble confession of the finnes  
of the Churches, and an ac-  
knowledgement of Gods righ-  
teous proceeding for our un-  
thankfulnesse and transgres-  
sion of his Lawes: and for that  
though wee haue heard of all  
their miseries, and knowne  
our owne dangers, yet we haue  
not bene humbled, nor made  
our supplications as we ought,  
according to the L. of Nehe-  
miah.

An importa-  
ning of the  
Lord by his  
iustice and  
mercy.

**O**H Lord God of heauen  
and earth, who art the  
great and terrible God, pro-  
ceeding most fearfully in thy  
dreadfull judgements, when a-  
gainst thine owne deare peo-  
ple and children, as thou did-  
dest against thy people of Is-  
rael, for their unthankfulnesse,  
& for their despising, & trans-  
gressing thy blessed Lawes  
and

and Commandements : and yet art withall full of mercy and tender compassion to thy people, repenting of their sinnes, and truly humbled for their provocations; thou, who keepest Covenant and mercy for ever, for all that truly love thee, and who desire unfeignedly to observe all thy Commandements : heare us and al thy poore Churches and people in all the earth, at this day looking up to thee alone and crying loude unto thee.

We pray thee (Oh tender Father) that thine eyes may be open, and thine eares may bee attent, both to behold the miseries and dangers, and to heare the prayers of thy poore servants which wee all joyntly poure out before thee day and night, for our brethren thy servants and children which are in such great affliction; and doe now incessantly

To heare his people crying joyntly to him.

oldman  
To behold the miseries and dangers of all his poore people  
oldman  
oldman  
oldman  
oldman

cessantly confesse all our sins,  
and the finnes of all thy peo-  
ple, which we have sinned a-  
gainst thee. Both we, and our  
Fathers, all of us have grie-  
uously provoked thee now  
this threescore yeares and a-  
haue, even since thou first  
tooke us by the hand to bring  
us forth of Egypt & Babilon;  
and didst also carry us out as  
uppon Eagles wings by thy  
mighty hand and out-stre-  
ched arme.

A humble  
confession  
how hearing  
the miseries  
of our bre-  
thren and  
their perils,  
yet we have  
not bene  
humbled for  
them.

Oh Lord, wee have heard  
long, & do dayly heare more  
and more, of the innumerable  
miseries which thou brough-  
test uppon our brethren and  
sisters in the Palatinate, it be-  
ing a principall member even  
of our owne selves; And so in  
Bohemia and the Countries  
adjoyning to it, though fur-  
ther remote from vs, yet our  
deare brethren and sisters in  
Christ Iesus; and so likewise

in

in the Churches of France,  
 hard at our doores, in all the  
 direfull slaughters, and but-  
 cherly cruelties, which thine  
 & our merciles enemies haue  
 executed upon them in their  
 bloody rage, without any pit-  
 ty. We haue also heard, and  
 do still daily heare ringing in  
 our eares, the miserable state  
 and condition of the residue  
 of them that haue escaped the  
 bloody sword: some of them  
 induring all kind of violence  
 and calamities of all sorts, li-  
 ving in all reproach, the wall  
 of their Ierusalem being bro-  
 ken downe, the gates thereof  
 being burne with fire, all the  
 rest of them living in conti-  
 nuall feare, because of the  
 deadly fury, and hellish plots  
 against them to destroy them  
 all. And yet though wee haue  
 long heard, & do dayly heare  
 of these things, and of the rage  
 of thine and our enemies still  
 word increased,

Nch. 1. 4.

A further  
confession  
how we have  
all sinned in  
our extreame  
unthankful-  
nes & breach  
of our Cove-  
nant with  
the Lord.

increased against them all and  
against our selves, have wee  
not with thy holy servant Ne-  
hemiah, sit downe, wept, and  
mourned for them; muchlesse  
fasted and prayed before thee  
the God of heaven in their be-  
halfe, in any such manner as  
we ought.

Oh thou our most holy  
God, and pitttyfull Father, we  
humbly confesse and acknow-  
ledge, that wee have all grie-  
uously sinned against thee;  
wee have not kept thy great  
goodnesse in remembrance,  
which thou shewedst unto us  
in delivering our fathers and  
us so wonderfully from Æ-  
gypt & Babilon by so mighty  
a hand; nor the many great  
preservations and deliveran-  
ces, which since that time our  
eares have heard, and our eyes  
have seene; how thou hast res-  
cued us from their jawes, nor  
yet have we kept in memory  
how

how thou tookest us to bee  
thine owne peculiar people of  
all the people of the earth;  
made thy Covenant with us  
to bee our God, and that wee  
should be thy people, so that  
wee would but walke in this  
thy Covenant.

But this our Covenant  
with thy Majesty, though  
all of vs who professe thy  
Gospell, have solemnly entred  
into, for our selves, our chil-  
dren, and posterity, and every  
one bound our selves by thy  
holy Sacraments, chiefly by  
our Baptisme vow; yet wee  
have all heynously transgres-  
sed, wee have cast it behinde  
our backes, trampling under  
foote thy blessed Comman-  
dements, thy statutes & judg-  
ments.

Hereby (good Lord) have  
wee most justly brought all  
this thy fierce wrath upon so  
many parts of thy Church,  
and

and also provoked thee to threaten most sightously the like, or more heauy, to come upon us all, untill wee all see our unthankfulnesse and our breach of Covenant: and that we do all joyntly humble our selves under thy most mighty and most fatherly hand, to give thee thy glory, by renewing and confirming this our Covenant in our true and our unfeigned repentance.

Wee therefore doe most freely acknowledge, that wee have all most grievously and fearfully transgressed, even in all the Churches, against that first and great Commandement; yea indeed, against every one of thy most sacred Commandements, in a high degree, in one kinde or other, and that in a speciall manner, and (as it were) with a high hand.

For concerning thy inward

ward worship, and giving thee thy due glory, by setting thee up as chiefe in our hearts, to adore and worship thee as our glorious God. We humbly confesse for our selves and brethren, even against us all, that all of us who in the midst of this shining light of thy heavenly word, doe still content our selves to live in ignorance and blindnesse, or in any heynous sinne, and especially in Achiesme or prophannesse, have set up Sathan the God of this world, in our hearts to be our God; and that hee it is that ruling there, so blindes the eyes of all such, least the light of thy heavenly truth should shine unto them, and they should be converted and saved thereby.

Multitudes of vs (O Lord thou knowest) have set up the world as our God, very many of us the riches, other the pleasures,

How concerning Gods inward worship, multitudes among us have set up Sathan to adore.

As all living in blindnesse or any heynous sinne.

And they have set up the world as their God.

All who have set up the world in any kinde.



pleasures, and others of us the honour and pompe of it to adore; many other, that Antichrist the Pope of Rome, as all who are Popishly affected in all the Churches, who all preferre his decrees and ordinances before thy heavenly word; for that all these, and likewise all others, who adore or honor any creature with that honour which is due to thy heavenly Majesty alone, or above thee, have and do preferre all these before thee, and set them up in thy place.

Very few  
who have set  
up the Lord  
as we ought.

But very few there are amongst us (Oh most holy Father) who have so set thee up as wee ought to doe our most glorious Lord and God; that is, so as to set our whole heart upon thee, and to put our whole affiance and confidence in thee, to love thee with all our heart, soule, strength, and might; to be zealous

zealous for thee, for thy sincere worship and truth; but we are rather (good Lord) very generally as the Laodicean luke-warme, worthy to be spewed out of thy mouth. Yea Lord, wee have in verie many of us increased our sin in this, in hating and scorning all such, as have beene more zealous for thee and for thy truth, then our selves are: & in that so many of us have sought utterly to destroy all power of true godlinesse, in whomsoever it hath appeared, yea that so very many of us have opposed our selves, as it were fighting even against thine owne sacred Majestie, like the Gyants before the Flood.

And for thy outward worship, the sinne of multitudes of us (Oh Lord) hath beene, and is no lesse to prouoke thy holines, as in all those in each

For his outward worship in the second Commandment, how we have sinned.

of

of the Churches, who insist of  
 worshipping thee onely, ac-  
 cording to thy blessed word  
 in Spirit and truth, have and  
 do worship and do adore thee  
 by Images, Crucifixes, & the  
 like Idolatrous or superstiti-  
 ous devises, or by any will-  
 worship whatsoever, devised  
 by man, without thy warrant of  
 thy sacred word: although  
 those worships have beene  
 most goodly in shew, and pre-  
 tended to most faire and holy  
 ends. And much more, in and  
 by all those who have or doe  
 worship Sathan, thy sworn  
 enemy in thy place, using  
 divellish Arts, to effect their  
 desires, and to bring to passe  
 strange things by his helpe.  
 This wee confesse likewise,  
 what multitudes there are in  
 the Churches, who have and  
 doe worship thee hypocriti-  
 cally, meerely in outward ce-  
 remonies and bare shew of  
 religion,

the first wor-  
 ship of the  
 Church  
 was, and  
 is, and  
 shall be

religion, and also of those who halt betwene thy pure and sincere religion, and the religion of Antiehrift.

And so likewise of such as worship merely as the Pharises, being forward in small matters, in tithing Mint and Cummin, omitting in the meane time, the most weighty; and namely, all true faith, and unfeigned repentance, and true turning unto thy Covenant.

But for those (Oh gracious Father) who by their conscionable walking, doe manifest to the world, that they sincerely worship thee in spirit and truth, when we consider of them aright how few they are, wee may wonder at thy goodnesse in sparing us for their sakes; seeing they have beene not onely so few, but also so hated, scorned, & abused, for thy sake alone.

lie

Q

More-

Confession  
how we have  
increased our  
guiltines by  
taking Gods  
name in  
vaine.

Moreover, for taking thy glorious name in vaine. (Oh holy Father) we acknowledge againe to our owne shame, that we have made our selues extremely guilty, and worthy of all thy plagues, for that besides all the fearfull oaths and blasphemies, daily belched out against thy greatness, thou hast so sensibly spoken unto us by thy blessed word, and by all thy glorious workes, chiefly by threatenings and judgements, upon our selues more mildly, and upon our brethren in a more fearfull manner, and yet wee have not hearkned unto thee. And moreover for that besides all these, thou hast spoken unto us, by the voyce of thy mercies in all thy great deliverances and miraculous preservations of us in this Nation specially, and through the incredible continuance of

all

all thy blessings; still by them  
appealing us to know thee  
and to meete thee, by an un-  
feigned humiliation; before  
thy vengeance be poured out  
upon us for all our finnes. And  
for that yet we have not heard  
to tremble before this glori-  
ous name, *The Lord our GOD*;  
and unfeignedly to turne unto  
thee by our unfeigned repen-  
tance; but have hardened our  
hearts, to increase and hasten  
thy wrath by all our blasphem-  
ies and finnes, whereby wee  
have caused thy great name  
to bee blasphemed amongst  
the enemies unto this very  
day.

And finally, for our Sab-  
baths, Lord wee have and do  
confesse againe to the cover-  
ing of our faces; that we have  
so polluted them in all the  
Churches, as that all of us doe  
and must needs acknowledge;  
that even for this sinne alone;

110

Q 2

had

And princi-  
pally for pro-  
phaning his  
Sabbath,  
which might  
iustly make  
all our coun-  
tries to rest  
and keepe  
Sabbaths to  
him in that  
dolefull man-  
ner, that some  
do already.

had wee no other, wee have  
 most righteously deserved,  
 that thou shouldst so begin  
 to kindle such a fire of thy  
 vengeance in the gates of all  
 our chiefe Cityes, as should  
 not be quenched, like as thou  
 hast so fearfully done in for-  
 raine parts, & so often threat-  
 ned us our selves heere at  
 home. Yea (holy Father) we  
 have made our selves worthy,  
 that thou shouldst thus pro-  
 ceed in thy fierce wrath, to  
 cause all our lands to keepe  
 such dreadfull Sabbaths, be-  
 ing possessed by thine and our  
 enemies, as so many of them  
 doe already, and seeing wee  
 would not serve thee in our  
 owne good lands, under thine  
 owne servants with cheerfull  
 & glad hearts, that we should  
 serve thine and our enemyes,  
 not onely in our owne, but e-  
 ven in forraigne Countreyes  
 with heavinesse and terror all

our

our daies. And as wee have sinned, rebelling against thee in every one of these, so like wise against all the rest of thy holy Commandements: and even against thy heavenly Gospell and ordinances, as that wee have justly forfeited them all, and all other our priviledges and promises.

Wee therefore acknowledge in the behalfe of all thy people, that thou art righteous in all that thou hast done unto us: and if thou still further execute whatsoever thou hast denounced in thy blessed Law against us. And yet notwithstanding we do humbly beseech thee, to remember the word, that thou commandedst by thy servant Moses, saying, *To will transgresse and I will scatter you among the people. But if you turne to mee and keepe my Commandments,* and doe them,

Q. 3 though

oldmnd A  
not vnto  
not hae made  
the 22

Acknowledg-  
ment of  
Gods righte-  
ousnesse in all  
that he hath  
done to the  
Churches &  
threatneth.

Neh. 1. 8.



A humble  
prayer for  
them and for  
us all.

most

though your scattering were  
to the uttermost part of the  
heaven, yet will I gather you  
from thence, and will bring  
you to the place, which I have  
chosen to place my name  
there.

Now these (deere Father)  
are thy people, yes, thy ser-  
vants and children, our owne  
brethren and sisters, whom  
thou hast redeemed by thy  
great power, & by thy mighty  
hand as well as our selves,  
& some of them of the chiefe  
of us all, any one of whom is  
worth many thousands of the  
rest of us. Therefore (Oh  
good Lord) we beseech thee,  
let it be enough to awaken us  
all, that thou hast so far stret-  
ched out thy hand against  
these our brethren, being  
thine owne children and inhe-  
ritance, and let thine care now  
at length hearken to the prai-  
ses of thy servant, and to the  
fervent

seruent supplications and  
loud cryes of all thy seruants,  
who desire to feare thy great  
name, and give us fauour in  
thy presence, and in the pre-  
sence of all those, whom thou  
hast set in thine owne place,  
to bee nursing-Fathers and  
nursing-Mothers to thy poor  
Church and people.

Grant that their first care  
may bee, to bring us all to un-  
feigned repentance for our  
sinnes, that thou mayest bee  
pacified towards us: and then  
(good Lord) put into their  
hearts a holy submission to  
cast downe their crownes be-  
fore thy deere sonne our Lord  
Iesus Christ, and to give all  
their power and authority  
unto him, to helpe by all holy  
meanes to redeeme and re-  
store his Captives, that they  
may againe serue thee in their  
owne places, each under their  
owne vine and figtree, & un-

der the authority and command of thy decre servants, as ever they did before. Oh let this prevaile with us all, to make us all to remember our vowes, to turne to the obedience of thy blessed Commandements, and especially to turne heereby to keepe thy Sabbaths, and to reuerence thy Sanctuary; y thou mayest as much life them and us al up in mercy, as thou hast formerly cast them downe; and that thus wee and all future Ages may learne to feare thy great name, and evermore sound out thy praises, both in word and deed, expressing our thankfulness in all holy and new obedience, that so thy glory may shine in all the world. Heare us most mercifull Father, in these our humble requests and al others, &c.

*And thus we praye for all the Churches  
of Christ, and for all the people  
of the world, who are  
in the love of God, and  
in the fellowship of his  
blood.*

## XIII.

A humble confession of the heinous sinne of our lands, and namely in all the Popish sort, who have so fearfully polluted it, in reiecting the Lord and his pure religion, casting it forth of their hearts, and setting up the Pope of Rome with his abominable Idolatry and superstition in place thereof, to provoke his heavenly Maiessty against us; with prayer for pardon, and that they, and all other may in due time, see this fearfull sin, that casting out Sathan and Antichrist, they and all of us may againe set up our Lord Iesus Christ, in the pacifying of his sacred Maiessty, and the saving of us all.

**O**H Lord, most holy, and most glorious, who canst not beare with any kind

Q 5

of

Prayer that  
God may ope  
pen our eyes  
to see what  
we have  
done, in so  
farre retur-  
ning to Po-  
pery againe  
especially of  
late time.

*2. part. 3.  
Ch. 11.  
Abom. 32.  
A. 323.*

of impurity or other wicked-  
nesse in thy people which pro-  
fesse thy name, & whom thou  
hast chosen to set thy Taber-  
nacle amongst, and much lesse  
that they should reject thee,  
and cast thee forth from reign-  
ing in their hearts, & should  
set up Sathan and Antichrist  
to obey them in thy place: o-  
pen the eyes of all them, who  
are superstitiously minded,  
and even the eyes of us all, to  
see what we have done in suf-  
fering that religion to thrive,  
and so farre to grow up a-  
gaine, thrusting thee out with  
thy sacred truth, as in all who  
obey the Pope of Rome, re-  
ceiving and reverencing his  
word and ordinances above  
thy heavenly word.

Oh grant to all them, who  
have so fallen away from thee,  
rejecting thy glorious Maje-  
sty, and also to all who stand  
in a mummering; and much  
more

more all those who have so begun of late to dote after Popery, to bethinke themselves seriously, what they will answer unto thy sacred Majesty, for their so casting thee off, and thy Religion after the time that thou hast so long, so clearly, and fully discovered the basenes and villenesse of Popery, and so to cast it out of our land, by such a generall consent of our Princes, Nobles, and Commons, and so good Lawes made against it.

Cause them, and all sorts, wisely to weigh and consider well with themselves, that this our whole state did not so cast it out at once, without just cause, nor our whole land so renounce it, without a most palpable discovery of the filthynesse thereof. How before that time, even very Idiots and little children saw how

all

To dote so upon it againe after such notorious discoveries of the villenes of it.

How all sorts had scene before how they had bene deluded by it.

all had  
been deluded  
and  
rob'd by it;  
through all their  
Masses, Purgatory,  
Pilgrimages,  
Pardons, with all kinds  
of their jugling  
deuities; and  
how all was but to get mo-  
ney, to make themselves fat,  
and Lords of all, both bodies  
and soules of men; that all  
might be their slaves and vas-  
sals, like as it is in all the Po-  
pish Countreyes at this day.

How Gods  
vengeance  
was most iust-  
ly come upon  
those their  
religious  
houses.

How notori-  
ous they  
were for fil-  
thyneſſe.

all had been deluded and  
rob'd by it; through all their  
Masses, Purgatory, Pilgrima-  
ges, Pardons, with all kinds of  
their jugling deuities; and  
how all was but to get mo-  
ney, to make themselves fat,  
and Lords of all, both bodies  
and soules of men; that all  
might be their slaves and vas-  
sals, like as it is in all the Po-  
pish Countreyes at this day.  
Make them all to understand  
and know, how all those,  
whose eyes thou hast not shut  
up, did then plainly perceiue  
and acknowledge thy ven-  
geance most iustly vppon all  
those places, called their reli-  
gious houses; as their Ab-  
beys, Priories, Nunneries,  
and the like, in their ruines &  
desolation, for all the abhomi-  
nations committed in them.  
How notorious this filthyneſſe  
of them was, even more loath-  
some and abhominable then  
the

the sinne of Sodome, through their fulnesse of bread and abundance of idlenesse. How they were al red with blood, with the cruell and unnaturall murders of Infants to hide those their odious finnes.

Cause them all at length to understand and lay to hart, that those houses wherco was the chiefe practise of their religion, were nothing else but dens of theeves, couzening and robbing the whole land, and every day by their new devises fetching in new spoyles. How all this which is charged upon them in this behalfe, was most apparant in this one thing, that heereby they had got into their hands, most of the pleasantest & farrest things of the Land to uphold their kingdome, and to support their wickednesse, and so all other their delusions evident by most

Blood.

Being nothing else but dens of theeves.



That all may know what their religion was then, by their most abominable practises.

That here was then one part of that Babylon the mother of whoredomes and abominations.

Apoc. 17. 5.

And in the ruine of it a part of the fall of Babylon verified.

most notorious discoveries, remayning uppon perpetuall record to all posterity.

Lord at length make them, and all sorts wisely to understand, before it bee too late, that if the continuall practise of Sodommy, Whoredome, Murder, Lying, Robbing, swallowing up whole Nations, and all under a cloake of devotion and piety, could demonstrate a religion most abominable and accursed, then surely Popery must needs bee so.

That this was then a chiefe part of that Babylon, which is called the mother of whoredomes and abominations of the earth, and that in the fall hereof was a part of that vengeance verified. That Babilon is false, it is false, and is become an habitation of devils, a hold of all foule Spirits; when as the most of them were

were afterwards haunted with devils in one roome or other of them.

Good Lord, cause them moreover to bethinke themselves how evidently of the contrary (as if it were from heaven) and how mightily thou hast maintained & proclaimed thy sacred truth, and convinced them all, and all the whole land, concerning the evidence of thy religion professed amongst us, by the blood of so many learned and most faithfull Martyres; yea, by so many of thy Prophets and worthy Preachers in every part of our land, so many learned writers unanswerable.

Make them, and all of us, to lay to heart at length, what they can answer unto thee, who hast discovered from time to time, such, & so many most barbarous and unchristian cruelties,

How God hath as from heaven proclaimed the evidence of his approbation of his religion professed amongst us.

To thinke what they can answer for not being warned by so many & such notorious discoveries of their bloody rage and practices.

Fruits of  
their religion.

To keepe e-  
ver in fresh  
memory, that  
insolent in-  
vasion of our  
nation.

cltyes, eyther done or inten-  
ded by their Iesuites and Se-  
minary Preists, and other of  
that religion, and especially  
to be the fruits of their religi-  
on, and the practise of their  
owne grounds and principles.  
Such continuall plotting, at-  
tempting, and practising of  
murdering of Princes, subver-  
sion of States, butchering e-  
ven their owne friends and  
kinsmen, desolating their  
owne native Countreyes, mer-  
ciless massacrings old and  
young, noble and ignoble,  
men, women, and children.  
Lord cause them and all sorts  
ever to keepe in memory, that  
which was so much triumph-  
ed of by them before the vi-  
ctory, that outrageous inso-  
lent and most savage invasion  
of this our Nation, and at the  
time of a treaty about a  
marriage and amity, chiefly  
managed by her owne child-  
ren

dren and native subjects, de-  
luded by the principall Fa-  
thers and spreaders of that re-  
ligion.

Oh let that hellish Powder  
treason, ever be before our fa-  
ces: that wickednesse, unto  
which no name can ever bee  
found out meete and suffici-  
ent to expresse it, or able to  
set forth the nature of it. That  
which was so compact of all  
the principall workes of the  
devill, both lying, murdering,  
and all kinds of cruelty, that  
thou (Oh Lord) madest them  
themselves, to be trumpeters  
and publique proclainers by  
it, of the abhominable ini-  
quity of that accursed religi-  
on, whereby it was contrived  
and managed; and that they  
themselves should shew to all  
nations, that it is come out of  
the bottomlesse pit, and the  
very principall religion of Sa-  
chan in all the world, under  
such

The hellish  
powder  
Treason dis-  
covering the  
curlednesse  
of that reli-  
gion.

such a faire shew of holinesse. Lord give all thy servants grace, wisely to consider of these things, and to thinke how fearfull it is, not onely for them, who adjoyne themselves, or turne to a religion of such abominations, but even for us all (who have bene so warned thereof so many waies, and that from thine owne Majesty, in such abundant compassion, and by so many infallible evidences) that wee through our negligence in our severall places have suffered it so to grow up againe, as thus to indanger us by it, and our whole Nation, yea, even all the Church and people of the Lord, besides the dishonouring and provoking thy heavenly Majesty to the uttermost.

Oh gracious God, make them and us all, wisely to consider the wonderfull Testimonies

To consider  
the testimonies  
granted  
to the Gospel  
in the

nyea which thou hast contrarily granted to thy Gospell, in the miraculous continuance of it, preservation of our Princes, and us; with all our peace, notwithstanding so innumerable stragema to have taken them away for so many yeares together, & how these have beene as infallable arguments of thy favour and love towards us: for thy Gospell sake, and for thy faithfull servants amongst us, as the like were tokens of thy favour towards *Judah* or *Ierusalem*.

Oh make us to call to mind, how many a time thy people amongst us have even wondered at our incredible deliverances and preservations, with the defeating of their new hopes and long expected daies, and also the new and almost continuall discoveries of their wicked intendments, which even they themselves

miraculous  
continuance  
of it, and pre-  
servation of  
our Princes.

miraculous  
continuance  
of it, and pre-  
servation of  
our Princes.

miraculous  
continuance  
of it, and pre-  
servation of  
our Princes.

To beg true  
repentance  
for this and  
all our lous  
crying finnes.

That our  
land may be  
purged of it  
and the evils  
threatned  
prevented.

at this day, so many as in  
whom but the light of nature  
remaynes doe acknowledge,  
and wonder at the miracu-  
lous overturning of all their  
counsels, to worke for us, and  
against themselves to this ve-  
ry day, so to manifest thy care  
and watchfull eye over us,  
& hatred of their wickednes.  
Wherefore (Oh blessed Fa-  
ther) we humbly intreat thee,  
to grant unto us al, true repen-  
tance for this amongst all o-  
ther our fearfull and crying  
sinnes, & daily stirre up more  
and more, the heart of thine  
Anoynted our dread Sove-  
raigne, with all other in high  
place and chiefe authority un-  
der him, and all thy faithfull  
Ministers, and whomsoever  
it specially concernes, to la-  
bour that our sinfull Land  
may be fully purged of it, and  
the evils prevented, which  
thou threatnest against us, by  
the

the increase and spreading of it. Grant that thus wee all joyneley and generally, setting thee up in our hearts to worship and adore, and to receive thy sacred religion alone, may utterly extirpate and abolish all conceits of giving thy honour and sovereignty to that man of sinne, or setting up his Idolatry or superstition in place thereof. That so wee may remayne thine owne obedient people, that thou mayest likewise continue our most gracious God and loving Father, and so our most watchfull protector for ever; and mayest never repent of the good that thou hast done, or further intended towards us; but mayest thus make us a most blessed and happy nation and people, amongst whom thou alone mayest solely relgne, untill thy blessed Sonne shall come  
in



in the clouds, that then all we  
 who are thine, may reigne  
 with thee in the highest hea-  
 vens for evermore. Heare us  
 oh most gracious God, heere-  
 in, and in all other things  
 needfull for us, or for any  
 member of the whole Church  
 for our Lord Iesus

**Christ, Amen,**

**Amen.**

## XIIII.

An earnest prayer that the Lord  
would open the eyes of our  
brethren and sisters, seduced  
by the Iesuites and other Se-  
minary Priests, that they may  
plainly see, how palpably they  
are, and have bene deluded by  
them; in what a fearfull e-  
state they all stand under Sa-  
than and Antichrist, and  
may speedily get them from  
under their Tyranny, and be-  
take themselves to the banner  
of our Lord Iesue Christ, to e-  
scape the torment which they  
must otherwise indure with  
them for evermore.

**O**H Lord God, most holy,  
and most righteous,  
thou hast said thou wilt bee  
sanctified in all that draw  
neere unto thee; and there-  
fore as thou art infinite in  
mercy towards all those who

unfeignedly feare thy holy name, and tremble at thy word; and wilt reueale thy secrets unto them, and make them of thy priuie counsell; so thou art most dreadfull & terrible unto all other, who regard thee not, in any such holy manner as to feare thee, and to receive the love of thy most sacred truth.

To pray for  
all drunke  
with the  
wine of po-  
pery and all  
other indan-  
gered by it.

To consider  
of the righ-  
teousnesse of  
Gods iudge-  
ments upon  
them.

Awaken we beseech thee, all those who are drunke with the wine of Popery and superstition; that at length they may behold in what a fearfull and desparate state they stand under the power of Sathan and Antichrist, ready to bee cast into hell every moment of time. Make them able to consider aright of the iust vengeance which thou hast threatned to follow the contempt of thy Gospell, chiefly in the dayes of Antichrist, and whether for that  
very

very cause they have not deserved it to come upon them. That therefore thou wilt send upon them strong delusions, that they shall beleieve lyes and be damned; because they would not receive the love of thy sacred truth, so as to obey it that they might be saved.

Make them to bethinke themselves wisely, & seriously, and as in thy presence, what iniquity they have found in thee, and in our way of life, or in that vow they made in Baptisme, that they have so farre renounced and abjured it, and departed from the bosome of their mother to cast her off utterly, and with her thine owne Majesty to fearfully to their endless condemnation. Make them to conceive of their owne blindness and wretchednesse, through those strong delusions; whereby for many of them have

2 Thes. 2. 10.  
11. 12.

ad 22 2  
- 219 - 1119  
120 21 1221  
- 210 1221 121

To bethinke  
themselves  
what it is so  
to renounce  
their mother  
and their  
Baptisme  
vowes.

2121 221  
2121 221  
2121 221

R bene

See the  
Epistle pre-  
fixed to our  
seduced bre-  
thren.

To discerne  
of their in-  
tolerable  
lies devised  
to deceive  
the simple.

bene, and are dayly so carried away to that Idolatrous religion.

Good Lord, make them able to discerne, how grosse & palpable those lies are, whereby the seducers doe bewitch them; as namely, that so lately divulged, of the Twenty severall sorts of Bibles, which within these few yeares past, England hath brought forth. Cause them by this one, to discerne of all the rest of their delusions, when they dare proclaime such notorious lies before all the world, as every poore simple body may understand & see, and must needs loath. Lord make them all that belong unto thee, to conceive in due time, that this is but like all other, their most deepe and hellish inventions, whereby they seeke to raise a slander upon thine owne Majesty, thy truth, and people,

to

to make their poore seduced  
Profelites to abhorre them,  
and so to roote out both the  
remembrance of thy great  
name, of thy Religion, and  
people, from the face of the  
earth.

Make them to weigh well,  
how they have & do deceive,  
and most shamefully abuse  
them all, in perswading of  
them that they have moe de-  
votion in their Church then  
we in ours, and that therefore  
they are to joyne themselves  
to them; when as they have  
hardly the tenth part of the  
bookes of devotion, and o-  
thers tending thereunto, viz:  
to further Religion and god-  
linesse, which the ignorant  
sort can come by, which  
we have in ours, and much less  
of holy Sermons tending to  
the same.

Cause them to have a true  
sense of that delusion, that

R 2

they

How they ab-  
use all the  
simple in per-  
swading  
them that  
they have  
moe holy de-  
votions then  
we.

a Perswas-  
ding them  
that their de-  
votions are  
more holy &  
better then  
ours.

1 Tim. 4. 1.

as god will  
 shall be  
 against  
 gain

To compare  
 our devoti-  
 on wisely to-  
 gether and  
 then to judge  
 Rom. 3. 27.

4. 2.

as god will  
 shall be  
 against  
 gain  
 more  
 power

they tell them that their devo-  
 tions are more holy then  
 ours: when as ours are groun-  
 ded directly upon thy most  
 blessed and eternall word;  
 theirs upon doctrines and tra-  
 ditions of men; yea, the do-  
 ctrines of that man of sinne,  
 and indeed doctrine of devils,  
 as the Apostle calleth them.  
 Lord make these poore soules  
 to understand, how our devo-  
 tions tend wholly to advance  
 thy glory, that he that rejoy-  
 ceth may rejoyce onely in  
 thee; theirs to the robbing  
 thee of thine honour, and gi-  
 ving it to creatures: how ours  
 tend onely to magnifie our  
 Lord Iesus Christ, his merit  
 and intercession: theirs put  
 many other things in the  
 place of him, and his merite,  
 which make all such devo-  
 tions to be most abominable,  
 ours tending wholly to beat  
 downe all the pride of man,  
 theirs

theirs to puffed him up like Lucifer.

Make them to conceive aright how ours helpe us to understand and keepe our Baptisme vow & Covenant with our God; theirs to keepe them in ignorance of it all their dayes. Ours teach us to fight manfully under the banner of our Lord Iesus, and for him onely; theirs to fight desperately against him, and all his armies: ours teaching and helping us to walke in the narrow path prescribed by thee our blessed Lord and Saviour; theirs to kill all who will not runne with them into by-paths and the broad way leading to hell.

How ours instruct and guide us to live onely the life of faith, directed by thy heavenly word; theirs the life of unbeleeffe; having nothing for the ground, but the mere



word of sinfull man; how ours teach and direct us to live the life of faith by a particular applying of Christ & his merite, so truly ingrafting and incorporating us into Christ Iesus by his holy Spirit; and thereby making us good trees, that wee may bring forth good fruites; theirs only to beleeve in generall, and as the Church beleeves, without any such particular application: which faith of theirs can neuer bring forth the sound fruites of Sanctification, and true righteousness, especially when they scorne and persecute this true and saving faith as fantastickall and vaine.

Good Father, make these poore soules to understand and know, how ours directs us to live the life of true godlinesse; guided by thy word and Spirit, which alone hath all the promises, for this and the

the better life; theirs teaching chiefly to live & life of superstition by bodily exercising themselves in such works as thou never required in any such manner.

Oh perswade them all how ours bring to & true practisers of them, full assurance of thy favour and love; and thereby joy unspeakable & glorious; theirs bringing nothing but onely a staggering hope, & so still doubting whether they be in thy favour or not; which very doubting, when the conscience shall bee thoroughly awaked, will bring & very flashings of hell fire upon them. How ours are heaven upon earth; theirs hell upon earth; ours the sweetest in the end, when as each of them done in faith hath a reward promised thereunto; theirs the bitterest in the end, when instead of reward, thou wilt

demand concerning the best of them, done without warrant of the word, who hath required these things at your hands.

Iam. 2, 27.

Good Lord, perswade their hearts according to the truth, that our devotions are as our Religion, to make us truly holy and undefiled, to visite the widdow and the fatherlesse; theirs to make them polluted with lying and all filthy sins; (as in their Iesuites and other chiefe perswaders to that Idolatry) yea with the blood of Innocents; to destroy the widdow and the fatherlesse out of the earth, even all truly professing Christs name; so that their religion is the most polluted with lying and murder of Innocents, of all other Religions that ever were in the world, whereby their chiefe professors have made themselves odious to all nations.

Lord

Lord bring to their understandings, and cause them to thinke of it, and ponder it wel, that all our devotions, as our Religion, tend wholly to make us faithfull and loyall subjects, to pray for our Kings & Princes, and to have them in our hearts, to dye and to live with & for them; and that we dare not have an evill thought against the Lords Annoynted; but y in our patient sufferings they may see their duties; their devotions tending through the subtilty of Sathan and the Iesuites, to make them cleane contrary, and to carry false and traytorous hearts against the Lords Annoynted, unlesse the Lord doe wondefully over-rule them by his holy Spirit. For they must of necessity bee so zealous, for maintaining those their devotions, and obeying their directors, and

R 5

ghost-

ghostly fathers, as to seeke to destroy whatsoever may hinder it; & to account it a most meritorious act, to destroy all heretiques, & principally the chiefe of them.

Make them to weigh this with themselves, how our deuotions are made with understanding, and so in faith; and with a holy zeale without vaine repetitions; theirs without all understanding, in a blinde devotion, with vaine babling, & repetition, which thou condemnest and loathest.

Finally (Good Lord) cause them all at length, in mercy to understand, how our deuotions are such as helpe us to live a true Christian life, in the practise of all the duties of piety and righteousnesse, in examining our spirituall groweth in grace, in heavenly meditations and contemplations,

ons, prayers, thanksgivings,  
and the like, all directing us  
to place our whole confidence  
for our salvation, and wharfo-  
ever else, onely upon thy rich  
mercy in Iesus Christ, ascri-  
bing all our salvation to him;  
and his merite alone; theirs  
instead of these workes of pi-  
ety, are in their Masses, Dir-  
ges, and Letanies; even to  
Saints, numbring and repea-  
ding upon their beads, their  
*Pater Nosters*, *Credo*s, *Ave*  
*Maries*, and such other, and  
that in an unknowne tongue,  
without any understanding,  
or right edification.

So likewise (good Lord)  
make them to see and consi-  
der withall, how they set their  
confidence in these and other  
their superstitious workes, &  
namely and principally, in the  
merite of the virgin *Mary*,  
and of other Saints; in Indul-  
gences and Pardons, even for  
the

most well  
of your  
right well  
hand, or ever  
in your  
See the Spa-  
nish Monke.  
ad hoc, not  
the first, to  
the end of  
the first, the  
first, the first

How com-  
ming to  
have their  
eyes opened  
they are in-  
forced to cast  
away all these  
with detesta-  
tion, and be  
of our Reli-  
gion in their  
death: Then  
Christ onely.

the time to come, and a num-  
ber of such like, lying vani-  
ties; whereupon when they  
come to their death beds, to  
bethinke themselves a little  
more seriously they are faine  
to cast away all confidence in  
all these, and to account them  
losse and dung; & to lay hold  
onely upon Iesus Christ; if  
then they may finde any mer-  
cy by him.

Yea, make them to consi-  
der well in time, how if ever  
thou open their eyes & touch  
their hearts indeed, they will  
then cast all these away with  
detestation, as abhominable  
and vile; and rest onely upon  
Christ, even Christ alone, if  
ever thou vouchsafe them  
that mercy.

Priswade them therefore  
all (good Father) that the  
more time they have or doe  
spend in these devotions, the  
more they have and doe still

increase

increase their sinne, and make their condemnation the heavier; and that one houre, yea, one minute, spent in true devotion, onely in the name of Christ, calling upon him, or thee the Father through him, with the repentant Theefe upon the crosse, shall bee better unto them, then a thousand yeare spent in their superstitious manner.

Luke. 23. 42.

And for this cause (Oh deere Father) seeing by their doctrines and devotions, they can neuer have that true iustifying and saving faith, whereby they might bee made partakers of Iesus Christ, and so bee thy children, having thy favour and love, and doing such workes as are pleasing & acceptable unto thee: but contrarily, they doe by all meanes scorne and persecute this faith: make them all which belong to thy eternall election,

Rhem. upon  
Rom. 3. 32.  
Sect. 7.



To pray that  
they may  
plainly dis-  
cerne that  
the Iesuites  
Popish religi-  
on, is of the  
devill in a  
speciall man-  
ner, by the  
testimony of  
our Saviour,

election, to know their wo-  
full estate, how they must all  
needs still remaine in the e-  
state of nature, and so of dam-  
nation, untill they repent and  
turne to our Church againe.

Cause them (Oh most ho-  
ly and gracious Father) to ap-  
prehend this, and to bee war-  
ned in time, that seeing their  
Religion cannot stand or con-  
tinue, unlesse it bee supported  
and holden up, by lying and  
murder: and that these two,  
are, and have beene ever the  
principall advancers of it in al  
Ages and Counrries, & that  
this is notoriously knowne to  
all who will not shut their  
eyes. And moreover, seeing  
that this is also their doctrine,  
so to promote and advance it.  
That, that Religion is un-  
doubtedly of the devill, and  
that our Saviour himselve  
hath in mercy so forewarned  
them of it, that they may get  
them

them out of Babylon, and stand farre from it, for feare of her burning, and that they may escape her torment.

Lord, make them able to conceive, that these things being so (as their owne hearts must needs beare witnesse, if they will suffer their eyes to be opened) they must of necessity renounce that Religion; or else professe themselves to bee of their father the devill; as much as ever were the Jewes who sought so to kill our Saviour, and that they will do his workes wittingly and obstinately, fighting against thee our blessed Lord and Captaine, and against all thy armyes, to their utter perdition.

Good Father, make them able to thinke what they will do at that day, when thy Son Christ Iesus, shall come to take vengeance of all his enemies,

That they must of necessity renounce it, or professe themselves to be of Sathan their father.

John. 8. 44.

To thinke what they will do when Christ shall come to take vengeance of all his enemies.

Apoc. 6. 15.  
16. 17.

Apoc. 20. 10.

To weigh &  
try our way  
and theirs in  
the ballance  
of the San-  
ctuary.

mies, when all the Kings and  
greatest Monarchs of the  
earth, who have not helped  
him, and his Armies, to the ad-  
vancement of his heavenly  
Gospel, shall cry to the hills  
and mountaines to fall upon  
them, and cover them, from  
the face of the Lambe, and of  
him that sitteth upon the  
throne; when the devill their  
father, that old serpent, and  
all his children that have bene  
deceived by him: and especi-  
ally they who have fought for  
him, against our Lord Iesus  
Christ, and his Armies, must  
bee taken and bound, and  
cast with him into the lake  
that burneth with fire and  
brimstone, to bee tormented  
with him for evermore.

Lord, make them to con-  
sider of all these things in  
time, to weigh well our way  
of life, and their way of life;  
our rule of our prayers and  
devo-

devotions, and their rule of prayers and devotions; to weigh and try them in the ballance of the Sanctuary, whether will outweigh, and whether are more agreeable to thy holy word, whereby they and wee all must be weighed and judged.

So vouchsafe this grace to all other, who are wavering or doubting, to thinke seriously of all these things, to try them all by thy blessed word, by that true weight, that heavenly fire, which will consume all their timber, hay, & stubble. Make them to be afraid of conferring with, or hearkening to the Serpent, their Iesuites, or other Seminary Prests, who all holding the same head, their holy Father the Pope, must needs be all led and inspired by the same spirit, whatsoever shewes they make of the contrary.

Cor. 3. 17

Dan. 9. 3.  
& 2. 17. 19.

For all to be  
alwaies  
growing in  
grace, for  
feare of be-  
ing given up  
to their de-  
lusions.

That we may  
have more  
power in  
prayer to  
helpe to pull  
every Lot out  
of Sodom.

trary. Give them grace to be warned by the example of our first mother; and keeping thy watch, to goe to thee first by instant praier, in all doubts and difficulties, as *Daniel* did; and after to conferre with thy heavenly word, and with thy faithfull Ministers & servants for resolution therein.

Above all, grant unto all of us who yet stand by thy mercy, to labour to growe dayly in the love of thy truth, and in a conscionable obedience to thee in all thy waies: watching and praying continually, that we may never bee given up with them to these strong delusions; but that contrarily by our faith and obedience, we may have boldnesse to draw neerer and neerer unto thy holinesse, with that thy faithfull servant *Abraham*, and may helpe by our prayers, though not to save

save that filthy Sodom, which thou wilt have burnt downe to hell, yet to pull out all thy *Lots* before, even all amongst them, that belong to thy eternall election, before the fire and brimstone rayne downe from heaven upon them, to consume all the wicked scorner amongst them eternally.

Make us all likewise, to thinke with our selves, whether we can name a man, that was first truly grounded in the principles of our Religion, and after continued to make conscience of his wayes according to the same, that ever the devill or the Iesuites have bene able to seduce: but only such, as either were never well grounded, or never truly made conscience of their waies: or such at least, as having fallen by little and little from their first conscience and child-

To consider  
who they are  
that are car-  
ried away to  
them

childlike feare, and so from the love of thy truth, having yeelded to bee overcome by uncleannesse or some notorious sinne, and so given way to Sathan to bee deluded by him.

Cause all to understand, how by this meanes they lye open to Sathan, and are hereby made fit for a Preist to absolve them, and make them as cleane as when they were first borne, as they will beare them in hand; and thus to be reconciled to the Church, which hath this holy power, and can thus pardon and acquit them whatsoever they doe, or howsoever they live, and that without any paine or trouble: especially if it bee so, that they have money enough to purchase their pardons and the like.

Grant us therefore this grace, to use all meanes for our

our selves and all ours, and even for all those whom wee would save from hell, that we may all first be soundly instructed in the grounds of the Catechisme, & in every principle and part of thy sacred truth; & after learne to make such a conscience of all thy blessed wayes and Commandements that thou mayest never give us or them up to these delusions; but wee may for ever remaine under thy safe protection, untill thou shalt translate us into the heavens, from all the danger of the Dragon.

And for these our seduced brethren, and all others deluded dy Sathan through impenitency in any fearefull sin; make us able, first to consider wisely of their estate: secondly, of the means how to save them, and to pull them from it: and lastly, never suffer us  
to

To use all  
meanes for  
our selves &  
all others  
that we may  
be kept.

So for all  
seduced by any  
sinne.



to rest, till wee have shewed our uttermost love unto them to bring them to our Lord Iesus Christ.

That they  
may be able  
to see in what  
estate they  
stand.

Oh open our eyes, and helpe us, that we may see how they are under the power of Sathan, and thine enemies; every moment of time ready to bee cut off in thy just vengeance, and to bee cast into hell.

Make us able to have the like tender commiseration of each of them, as of a Captive under the cruellest tyrant; and as of one in a dead sleepe, in the midst of a dreadfull fire, ready each minute to seize upon him; or in a deepe water sinking downe: or as of a poore Lambe in the mouth of a roaring Lyon, ready to bee devoured each moment: considering that the case of never a one of these, can possibly bee the thousand part so bad, as of them

them that are ready each moment to bee cast into the lake of fire, and there to bee tormented for evermore.

Inable us withall, to thinke ever of their estate, and to keepe in memory these things and the like, which demonstrate to all the world, how palpably they are deluded & bewitched: and so to use them and all other helps, wherby they may be rescued.

Assist us so with thy heavenly grace, that wee may never rest, till wee have awaked them out of that dead sleepe, and convinced their consciences some way, of their wooll case and estate, and after used all holy meanes, which thou hast, or ever shall reveale unto us, to pluck them out of the fire; at least thus praying and crying unto thee our blessed and gracious God for them, as the Christians did  
for

How they  
are deluded.

That we may  
not rest untill  
we have awaked them  
or used all  
holy meanes  
for them.

That the  
Lord will  
pluck them  
forth if he  
haye ordai-  
ned to save  
them.

That all that  
seek not to  
save them  
are guilty.

for *Peter* in prison.

Lord, make them to know  
for certaine, that if they bee  
thy Lambs thou wilt rescue  
and pull them out of the Ly-  
ons mouth; if thou have or-  
dained to save them, thou  
wilt pluck them out of the  
fire, and out of the water;  
thou wilt make all the chaines  
& fetters of the devill to fall  
off from them: no doores  
shall keepe them, no sorcery  
shall preuaile against them,  
beyond the time that thou  
hast appointed.

Cause us all to know, and  
fully to vnderstand, that hee  
that saveth not, destroyes;  
so every one of us, that doth  
not according to our places  
and callings, seeke thus by all  
holy meanes to save them all,  
and to preserve all thy Chur-  
ches, from the dangers threat-  
ned by thee, are guilty  
of the neglect hereof, and  
so

to of the blood of all before  
thy heavenly Majesty, and so  
much more, as wee are more  
nearly eyed, by any more spe-  
ciall bond of place, calling for  
otherwise.

Hear us (Oh tender Fa-  
ther) for them all, and all, to  
bewitched, and deluded by  
Sathan, and that heerein wee,  
chiefly all our Pastors, and  
watchmen, according to their  
places, may shew all love, and  
holy obedience to thee: and  
to all thy tender Lambs  
which belong to thy fould;  
even all thy deere and preci-  
ous ones, committed to their  
trust, never leaving thee, till  
thou hast rescued and reco-  
vered them: for the full assu-  
rance of all our owne soules  
heereby, that wee are indeed  
truely thine, filled with thy  
holy Spirit, the Spirit of faith  
and love, and thereby sealed  
against the day of our Re-  
S demption:

That all may  
herein shew  
our loves.

For our full  
assurance.

redemption: and that thou  
maiest shew thy selfe stronger  
then Sathan, and that hee is  
but thy vassall, and also that  
thou art more mercifull to  
save, then he can be malicious  
to destroy, for thy infinite pit-  
ty, and endlesse compassion,  
through our blessed Lord  
and Saviour Iesus

Christ: Amen,

Amen.

**XV**  
 A humble thanksgiving for our  
 dread Sovereigne, our graci-  
 ous Prince, the Prince and  
 Princess, Palatine, and all  
 their royall progeny, and for  
 all the great deliverances  
 which our blessed God hath  
 given unto them, and to us all  
 by them: with an earnest pray-  
 er, that hee may make them  
 (each in their rivet and pla-  
 ces) the happiest heades of the  
 most prosperous and blessed  
 Nations, and people, that ever  
 have bene in the world.

**O** Lord our God, in-  
 finite in thy mercy, and  
 endlesse in thy compassions,  
 who by thy wonderfull pro-  
 vidence, orderest all things in  
 heaven and earth, disposing  
 all to the right ends, which  
 before the world thou hast  
 ordayned to thine owne glo-

An acknow-  
ledgement of  
Gods mer-  
cies in our  
dread Sove-  
raigne & his  
royall proge-  
ny, with all  
our blessings  
& hopes con-  
tinued by  
them.

ry, and the good of thine e-  
lect; wee doe with all thank-  
fulnesse of heart, humbly ac-  
knowledge before thy sacred  
Majesty, how wee especially  
in this sinfull Nation, & with  
us many other, and namely,  
all thy chosen flocke among  
us are bound unto thy sacred  
Majesty, for the admirable  
setting up, and the wonder-  
full preservation of thine An-  
poynted servants our dread  
Soveraigne, & of all his Roy-  
all progeny, with every of thy  
deliverances, and mercyes,  
which thou hast heretofore  
vouchsafed by them, or as yet  
doest through them, most gra-  
ciously offer unto us all, upon  
our unfeigned repentance and  
true turning to thee, Lord  
make us ever to be wisely  
pondering, of thy divine and  
Fatherly providence, even in  
every one of these (which  
hath bene so sensible that our  
very

very enemies have taken notice of it) and so give thee glory, acknowledging thy hand in them. Diddest thou not (Oh good Lord) at the very naming of thy Royall Servant to be our Lord and King, deliver us all from the hand of our Brother Esau, even from all those who had long vowed our death, and thirsted after our blood? Diddest thou not thereby, cast such a terror upon all thine, and all thy Churches enemies, as that the feare of him, and of thy people fell upon them all, that not so much as a dogge wag'd his tongue against any of thy servants: though our sinnes had long before cryed for such a vengeance as they had threatened.

And afterward, when wee had so provoked thee againe, by our impenitency, and by al our untinankfullnesse, mani-

As namely  
our delive-  
rances at his  
entrance.

At the Pow-  
der Treason  
from Ne-  
buchadnez-  
ars furnace.



fested in the breach of our re-  
 newed vower and Covenants,  
 as that wee were indangered  
 to bee consumed at once by  
 that fiery furnace, made like  
*Nebuchadnezars*, large and  
 wide; or much more terrible,  
 by thine and our most merci-  
 lesse enemies (stir'd up a-  
 gainst us in thy wrath) yet  
 diddest thou againe deli-  
 ver us and pluck us forth, e-  
 ven as the three children of  
 the Captivity, and cast in sun-  
 dry of our enemies for us?  
 Diddest thou not also princi-  
 pally, worke this as by the  
 hand of thine Annoynted, not  
 suffering him to rest, untill  
 all our deliverance was  
 wrought? And hast thou not  
 both before and since that  
 time, given unto him many  
 great deliverances: and in all  
 his preservations still prefer-  
 ved us all, especially us of this  
 Nation, together with all our  
 blessings

And all o-  
 thers.

blessings of so much peace  
 and prosperity, as wee still in-  
 joy, in the middest of the ca-  
 lamities of the other Chur-  
 ches.

And above all, hast thou  
 not thus continued thy hea-  
 venly Gospell, the life of our  
 lives, which hath bene so re-  
 moved from other Countries,  
 together with their outward  
 blessings : So as thou hast  
 made him to this day the very  
 breath of our noses, and  
 that through him wee enjoy  
 all these our mercies, as under  
 our vine and figtree, and by  
 him givest us new and most  
 blessed hope, that wee shall  
 enjoy them perpetually. Lord  
 these are mercies and favours  
 never to bee forgotten of us :  
 Good Lord set them ever be-  
 fore our eyes.

And for our gracious  
 Prince, besides all his and our  
 former deliverances, & hopes

Preservation  
of our graci-  
ous Prince, &  
us all with  
him, and the  
reioycing of  
all our soules  
through him.

The dispo-  
sing of all  
that iourney to  
so great ioy  
to all Gods  
Church and  
people.

in and by him, hast thou but  
made him to bee to us as *Ie-  
sephe*, and disposed of all his  
journey and of his dangers in  
it, to the greatest discovery of  
the devices of our adversaries,  
and overturning the hopes  
of all our wicked enemies.  
Never suffer us to forgett  
how thou revivedst the hearts  
of us all, making us to breake  
out into joyfull Triumphes &  
praises, when thou hadst de-  
livered us, to see his face againe,  
delivering him from so many  
perils, as our sins had brought  
him and us into: and those  
dangers of all sorts, both by  
sea and land, yea both bodily  
and spirituall.

Lord make us able to give  
thee thy due glory heerein,  
that thou sitting at the sterne,  
hast disposed of all that jour-  
ney, and all those adventures,  
to the admired improvement  
of all thy rich gifts and gra-  
ces

ees in thy Royall servant :  
 caused him to see the vilenesse  
 of that most odious superstition  
 and Idolatry, which thy  
 soule so much abhorreth, and  
 which, hee otherwise had ne-  
 ver so well understood.  
 That thou hast taught us  
 all to know by most happy  
 experience, what the power  
 of the prayers of thy people  
 is, when they are sent up with  
 an united force: that they are  
 able to open the Iron doores,  
 and to breake in sunder the  
 gates of brass, to make way  
 for thy children and chosen  
 flocke, to passe through the  
 middest of all things and their  
 mortall enemies. Lord make  
 us so lay it wisely to heart,  
 how thou hast made him so  
 much more hereby, the future  
 expectation and rejoycing of  
 Israel, under thine Anointed  
 servant.

And likewise for that pere-

The experi-  
 ence therein  
 of the power  
 of prayer.

For our  
peerlesse  
Princesse the  
crowne of  
glory renew-  
ed upon her  
head.

For her deli-  
very from the  
Nimrods of  
the earth.

lesse Princeſſe, Lord make us  
all able wiſely to conſider,  
what another crowne of glo-  
ry thou haſt ſet upon her  
head, even in her loweſt abaſe-  
ment (which thou haſt  
brought her unto for the ſins  
of thy people) that ſhe ſhould  
thus excell in al true renowne  
and fame, of all Chriſtian and  
truely Heroike vertues, above  
all the Princes of the earth:  
that thou haſt made her a  
Mirrour to all of her ſex, at  
this day in all the world.  
Oh ſuffer us never to for-  
get that wonderfull preſerva-  
tion of her, when thou deli-  
veredſt her from the Powder  
Treaſon, from thoſe cruell  
Nimrods the bloody hunters,  
the reedifiers of Babel, who  
had in their account, made a  
prey of her in a ſpeciall man-  
ner, by her to have accompli-  
ſhed all their helliſh ends, and  
moſt mettleſſe deſignes a-  
gainſt

gainst our whole Nation, and  
against all thy poore Churches  
and people. Let it never  
slip out of our minde, that  
howsoever thou hast suffered  
her againe to be chased, and  
pursued, as a Doe before the  
hunters, yet thou preservedst  
her in a miraculous manner,  
with that illustrious Prince,  
and all their Royall seed, and  
hast made them most fruitfull  
in the midst of all their trials  
and temptations; to the ter-  
rour and astonishment of all  
thine, and thy Churches ene-  
mies, and the greater securing  
and comfort of thy people:  
to cause all thine to lift up  
their heades, in an expectati-  
on of a more glorious Age &  
time yet to come in all the  
world then ever heretofore.

And above all, let this e-  
ver be before our faces, how  
thou hast thus wonderfully  
kept them all alive, against  
all

Her preser-  
vation in the  
second pur-  
suite, toge-  
ther with  
that illustri-  
ous Prince &  
all their

Their fruit-  
fulnesse in  
thir greatest  
tryals, to the  
astonishment  
of all their  
enemies.

all the plots and layings in waite of Sathan, and all his instruments, by all their stratagems, devises, and bloody pursuities, and hast preserved those thrice happy pawnes & pledges of our peace and safety, though out of their owne Countreyes and people, and in forraigne parts.

Our wished  
and happy  
union begun.

And finally, how thou hast begunne this wished and happy union, amongst thy Churches and servants, & the cutting off the long wished hopes of the enemies of thy Church, under their pretended leagues of peace and amity, whereby they had so much undermined us, and expected our surprizall of a sodaine, whilst we remained yet most secure.

Not unto us (Oh Father) not unto us, but to thy great name; wee give all the glory, humbly confessing, that by all

our

our impenitency, and breach  
of vowes and Covenants,  
which we have so oft renew-  
ed, and that neyther judge-  
ments nor mercyes could pre-  
vaile with us, and especially  
for making flesh our arme, &  
withdrawing our hearts and  
confidence from thy heavenly  
Majesty, wee had long agoe  
deserved, that both they and  
wee, with all our blessings,  
should have bene wholly left  
into the hands of thine & our  
enemies, which have and doe  
so eagerly thirst after our  
blood; and that nothing at all  
hath kept us to this day, but  
onely thy endlesse compassi-  
on, and the yearning of thy  
bowels at the cryes and sighes  
of thy poore Saints and chil-  
dren in all the Churches, loo-  
king up to thee alone, and  
lifting up their hands unto  
thee.

Awaken us therefore gra-  
ciouly

Confession of  
our deserts,  
that both  
they and we  
should have  
bene left in-  
to the hand  
of the ene-  
my.



Prayers to be  
awaked to  
understand  
the things  
which con-  
cern our  
peace.

ciously now at length (Oh thou that hast kept thy Israel, and neither slumbrest nor sleepest) and cause us yet in time, to understand the things that concerne our peace, and whereby thou mayest bee wholly pacified towards us in this Nation, with all thy Churches and people.

Oh grant unto us (most tender Father) to know and throughly to conceive aright, that, that which wee have so oft and so many a time promised unto thee, and so bound our selves unto, in all our perils, and which thou hast so long expected; thou now expectest at our hands above all former times: now that thou hast added this above all former mercies, thus farre to deliver us from our feares, and to roughsafe unto us such hopes for all future times; & every day to renew the same,

in

in that heavenly union and harmony of thy Annoynted, and his whole most honorable Parliament, for thy Church & causes, and against thine enemies.

Oh give us all such hearts, that wee may yet now at length performe whatsoever thou requirest of us, to make our repentance unfeigned & sound, and our full reconciliation thereby: in being humbled before thee, both publicly and privately, and in taking away all our abominations and crying finnes, and in doing whatsoever may tend to the giving of thee thy due glory, with the greatest advancement of thy heavenly Gospell; and doing whatsoever thou requirest of us; for the ratifying and confirming all thy mercies towards us; and our making a firme union with thy Majesty, & amongst

To performe truly whatsoeuer we have formerly promised.

That as the  
Lords hand  
hath bene  
stretched out  
against us, so  
now it may  
be as appa-  
rantly for us.

As it is written

us all in Iesus Christ, according to the right renour of thy sacred truth.

That thus, as thy hand hath formerly bene stretched out against us, and against thy Churches, and that the enemies have so farre prevailed in their deliquies; so now at last their joy may be as the joy of an hypocrite, and that they may see their confidence as a spiders web. Oh grant such heares unto us all, that thou seeing our true repentance, maiest give to us, and to thy people, the upper hand; that we may be above and not beneath; that we may not onely stand valiantly as one man of one hart and soule, for thee, & for thy heavenly Gospel, with thine Annoyed, his royall progeny, and Dominions, and each for our selves and ours, our children & posterity, and for the true liberty of us all: but

but also that all of us may be as bold as Lyons, and being strengthened by thee, and the power of thy might, five of us thy servants, may chase a hundred (according to thy promise made to the true turning of thy people to thee) and a hundred of us, may put tenne thousand to flight.

That thus thine Annoyned, and all his Royall Progeny and posterity, may become the happyest heades of the blessedest progeny and dominions, that ever were formerly in all the earth: and all theirs, and our sinnes, and the sinnes of all the Churches may be freely forgiven, never to be remembred against us, or against any of thy true Churches any more, according to thy heavenly promise, and that for thy endless glory and praise, & the everlasting triumph of us all; that

Filling us  
with heavenly  
courage.

Ier. 31. 34.

we

wee may for ever sing praises  
unto thy great name, through  
**Iesus Christ, that King of**  
**all Kings, our only Lord**  
**and Saviour,**  
**Amen.**

As Father of all the Churches  
may be freely forgiven, never  
to be tempted again, as  
or against any of thy saints  
Christians any more, accord-  
ing to thy heavenly pro-  
mise, and that for thy angels  
glory and praise, &c. the ever-  
lasting triumph of us all that

## XVI.

A humble thanksgiving, that the Lord hath already begunne so graciously to heare our prayers: with supplication, that as we haue made entrance into this service, to helpe our Lord Iesw, and his poore Churches, by our prayers and teares; so wee may bee every day more fitted and enabled hereunto; untill wee shall see, not onely the deliverance of his Churches and Captives, but also the new Ierusalem, and the glory of his Sion, and enjoy the full happinesse of them for ever in the heavens.

**O**H Lord God, most holy, and most gracious, most faithfull and true; who remembrest alwaies all thy gracious promises, which thou hast ever made to thy Churches and people in thy blessed

A giving glory to God for remembering his promises.

Preserving  
and bringing  
backe our  
Prince.

Confirming  
such a hea-  
venly union,  
for the ad-  
vancement  
of his glorie,  
Gospell, and  
people.

est these thy wonderfull and  
fatherly mercies, to us a peo-  
ple so vnworthy of any mer-  
cie, that thou hast hitherto  
continued, and evidently de-  
clared the riches of thy com-  
passion in saving us from all  
our feares, first so graciouslie  
preserving and bringing back  
our most Royall and hope-  
ful Prince, disposing of all his  
dangers, and our feares, as  
thou diddest to *Ioseph*, to the  
greatest comforts and hopes  
of thy Church; and that thou  
hast since so lately manifested  
such riches of thy love and  
kindnesse, in such a heavenly  
union, among thy worthyest  
servants, our Sovereign Lord  
and King, with all his sayth-  
full *Petres*, and true-hearted  
Nobility and Commons, for  
the advancement of thy glory  
and Gospell, and the saving  
of thy people, with the fru-  
strating

strating the hopes, and daunting the hearts of all thine, & thy Churches Adversaries: and in beginning to grant all things according to the cryes of thy poore people, and even above our expectations, considering the heynousnesse of our sinnes.

Oh Lord, who are we, that even at the prayers of a few of us (in regard of the multitude that know thee not, and therefore do not, nor can seeke thy face) thou shouldest be so gracious to us. Lift up our hearts (good Father) that we may conceive aright what thou wilt doe at our generall cries, when we shal be joyntly humbled before thee, and all seeke thee as thou hast appointed.

Grant specially this grace to every one of us: (who have already, or shall heereafter give

not vary off  
-that from  
not 2 way  
and 1000  
presented  
-120 in 1000  
-100 in 1000  
-100 in 1000  
-100 in 1000

Sith he hath  
bin so gracious  
at the  
prayers  
of a few.

What hopes  
we may have  
when we shal  
more generally  
& joyntly  
cry unto  
him.



So declaring  
himselfe to  
us.

Proclaiming  
his mercy  
before us.

Exod. 34. 6.

of giving A  
be O or n  
renewed not  
and quid  
renewing

bleſſed word, and wilt in thy  
due time perſorme every one  
of them, even to all of us who  
are thine, when thou haſt firſt  
truely humbled and prepared  
our hearts to pray, and impor-  
tune thy ſacred Maieſty, ſee-  
king thee in order. We mag-  
niſie thy great name, that  
thou haſt ſo viſibly begunne  
to declare thy ſelfe to bee  
mindfull of thy promiſes, in  
ſo graciouſly inclining thy  
eare unto our cries.

We praiſe thee, and bleſs  
thee, that as thou diddeſt pro-  
claime thy name before thy  
ſervant *Moses*, to bee *The*  
*Lord, The Lord ſtrong, merci-*  
*full, gracious, ſlow to anger, and*  
*abundant in goodneſſe and truth:*  
ſo thou haſt done it before us  
all, eſpecially us of this ſinfull  
Nation, that thou herein haſt  
made it manifeſt, to the con-  
vincing of every conſcience  
amongſt us, in ſparing us, at  
the

the prayers of some few of thy people unto this day.

We glorifie thee (Oh good Lord) that as thou hast caused it to bee registred in thy booke, for all the Ages of thy Church, how according to thy gracious promises, thou ever diddest heare thine auncient people of Israel in their miseries, and when they cryed to thee in their troubles, thou then deliveredst them from their distresse; so thou hast heard us of this sinfull Nation, delivering us not onely at our publike humiliation, from the mercilesse intended invasion, but also plucked us from *Nebuchadnezzars* furnace, at the private sighes & groanes of thy seeret ones, and that so as that thou hast made these deliverances to bee recorded for all succeeding times.

Yea, we praise and magnifie thee, that thou still renewest

Causing his  
gracious fa-  
vours to-  
wards us in  
our delive-  
rances to be  
registred for  
all posterity.

For still re-  
newing his  
mercies.

Preserving  
and bringing  
backe our  
Prince.

Confirming  
such a hea-  
venly union,  
for the ad-  
vancement  
of his glorie,  
Gospell, and  
people.

est these thy wonderfull and  
fatherly mercies, to us a peo-  
ple so vnworthy of any mer-  
cie, that thou hast hitherto  
continued, and evidently de-  
clared the riches of thy com-  
passion in saving us from all  
our feares, first so graciouslie  
preserving and bringing back  
our most Royall and hope-  
ful Prince, disposing of all his  
dangers, and our feares, as  
thou diddest to *Ioseph*, to the  
greatest comforts and hopes  
of thy Church: and that thou  
hast since so lately manifested  
such riches of thy love and  
kindnesse, in such a heavenly  
union, among thy worthyest  
servants, our Sovereign Lord  
and King, with all his fayth-  
full Petres, and true-hearted  
Nobility and Commons, for  
the advancement of thy glory  
and Gospell, and the saving  
of thy people, with the fru-  
strating

framing the hopes, and daunt-  
ing the hearts of all thine, &  
thy Churches Adversaries :  
and in beginning to grant all  
things according to the cryes  
of thy poore people, and even  
above our expectations, con-  
sidering the heynousnesse of  
our sinnes.

Oh Lord, who are we, that  
even at the prayers of a few  
of us (in regard of the mul-  
titude that know thee not,  
and therefore do not, nor can  
seek thee face) thou shouldest  
be so gracious to us. Lift up  
our hearts (good Father) that  
we may conceive aright what  
thou wilt doe at our generall  
cries, when we shal be joynt-  
ly humbled before thee, and  
all seek thee as thou hast ap-  
pointed.

Grant specially this grace  
to every one of us (who have  
already, or shall heereafter  
give

not vary off  
from  
us, & thus  
be  
gracious  
to us  
as thou  
hast  
promised

Sith he hath  
bin so graci-  
ous at the  
prayers  
of a few.

What hopes  
we may have  
when we shal  
more gene-  
rally & ioynt-  
ly cry unto  
him.

To pray for  
more inte-  
grity & found-  
nesse of hart  
to be more  
able to per-  
severe and  
prevaile with  
God.

give our names unto thee, to  
serve thee heerein, and helpe  
thy poore distressed Church  
and people) that uppon this  
happy experience, wee may  
labour every day to attayne  
unto more integrity & found-  
ness, in walking uprightly  
and constantly before thee, in  
all thy holy commandments.  
Vouchsafe, that heereby wee  
may get more boldnes, wher-  
by we may approach neerer  
unto thee, and even to im-  
pourtune thee with holy *A-*  
*braham, Moses, Ezra, and*  
*Nehemiah,* untill wee have  
obtained the pacifying of thy  
Majesty, by the taking away  
all the abominations & cry-  
ing sinnes out of the *Chur-*  
*ches,* the delivering of thy  
Captives, the restoring and  
re-edifying of thy *Ierusalem;*  
and that all the hopes of our  
wicked enemies shall bee ac-  
an

an end, and our dreadfull dangers and feares past, and that we shall visibly behold thy glory therein, and also enjoy thy glorious presence for evermore.

To this end (deere Father) enable us by thy blessed Spirit, to use all the meanes furthering hereunto, and that much more carefull & conscientiously then ever wee have done; for confirming our weak hands, & for strengthening our weak knees. Make us all ever to keep a fresh remembrance of thy goodness and mercy, how ready thou art to heare the cryes of thy people, and of the power of our prayers, thow our Lord and Saviour; how faine they have already prayed with thy Majesty. Cause us ever to have a carefull and watchfull eye to thy blessed Word, that

and

T

in

To use all  
meanes here-  
of more con-  
fessionably.

To use all  
meanes here-  
of more con-  
fessionably.

To use all  
meanes here-  
of more con-  
fessionably.

To use all  
meanes here-  
of more con-  
fessionably.

To look ever  
at the word.

To have a  
holy resolu-  
tion.

is the of  
shed consen-  
des from in  
glorious

To feare al-  
way.

For the lords  
eye.

For feare of  
Sathan.

in all things we may have that  
for our guide, and our direc-  
tion.

Work in each of us a ho-  
ly resolution, to cleave fast  
unto thee, without any de-  
parting or staggering, wal-  
king continually in all thy  
blessed Lawes and Comman-  
dements forever, even unto  
the end.

Teach and helpe us to feare  
alway the offending of thy  
Sacred Majesty, and that  
with a true childe-like feare,  
because of thy holinesse, who  
canst not abide any iniquity,  
no not in thy dearest Chil-  
dren, and because of the ex-  
treatme rage and subtiltie of  
Sathan against all thine, dog-  
ging us continually at the  
heelles, to provoke us to sinne  
agaynst thee, that hee may  
accuse us, and incense thy  
Majesty against us, if it may  
bee,

bee, to leave us unto his malice, or at the least, to hinder thy love and blessing; And also, because of our owne vile corruption, which is ready alwayes to hearken unto him, and to betray us into his hand.

Assist us to watch ever against all occasions of temptations, keeping strict watch over all our senses, our thoughts, motions, wordes, and actions. Make us everie day to waxe better and better, still growing on toward that perfection, which we doe daily waite for in the Heavens.

Cause us ever to keepe in fresh memory, that wee are thorough our cursed Natures, and the industrie of Sathan, like him that is in a boate upon a strong streame; that if wee be sicke, not our selves

For our selves

To watch against all occasions, and over all parts

To grow better daily.

T 2 .vd con.



constantly to go forward, we  
 certainly shal go backward;  
 if wee but forget our selves,  
 or withdraw our hands never  
 so little. *non quia*  
 Make us able to observe  
 wisely, all our slippes and  
 saylings; and euer to be care-  
 full forthwith to seek the re-  
 covery of our selves by unfey-  
 ned repentance, and by doo-  
 ing our best and best workes.  
 Grant vnto us this grace,  
 that everyone of us may have  
 our owne particular & wai-  
 tantable callings, that wee  
 may know them well, and  
 what speciall duties thou re-  
 quirest of us in them, and that  
 we may labour to walk faith-  
 fully therein: that thy blessed  
 Angells may reioyce to at-  
 tend vpon us, and protect us  
 alwayes, and Satan may ne-  
 ver take vs out of our wayes,  
 gett vs aduantage against vs  
 hereby.

To look well  
 vnto our par-  
 ticular call-  
 ings, that sa-  
 than take us  
 not out of  
 our wayes.

Lift

Lift up our eyes evermore  
to the recompence of reward,  
that therein wee may cheere-  
fully follow our Lord and  
Saviour, running fast towards  
the marke, untill we shall at-  
taine the Crowne, which hee  
ever holdeth forth unto us in  
his right hand.

Help us to see thee ever be-  
fore our faces, and at our right  
hands, as thy seruant *David*;  
that we may never sin against  
thee; but that we may go on  
courageously with holy *Mo-  
ses*; as seeing thee with us, e-  
uer thou art invisible.

Make us able to rejoyce al-  
wayes in our happie estate,  
throughe Iesus Christ, by com-  
paring it with the estate of  
the greatest Princes and Mo-  
narches; who are enemies vo-  
to thee, and whether wee  
wold change with the might-  
iest of them. Cause us to

To have an  
eye to the re-  
compence of  
reward.

Setting God  
at our right  
hand.

To reioyce in  
the happines  
of our estate.

To have an  
eye to the re-  
surrection of  
the dead  
Psalmc 118, 6.

In praying  
to give  
thanks for  
that which is  
we have  
bened

In also saying  
at Gods right  
glory, and  
of our estate.

ges us cheerfully, not on-  
ly consented with our condi-  
tion, but also injoycing  
herein, that tribulations are fal-  
len upon us, for saie a ground  
and that we haue so goodlie  
an heritage, sawe.

ni Make us able in praying  
continually for what we stand  
in need of for our selves, and  
for all the Churches and peo-  
ple of the Lord, ever withall  
to give thanks for that mercie  
sure which we have already  
and for that neuer ceasing mer-  
cies, hopes, or other mercies  
which we haue formerly ob-  
tained, yet doe now injoy.

And finally enable us in  
whatsoever we beg, to saye  
as a steadfast ment of thy  
glory, and of thy kingdom of  
thy Sonne, with the saying of  
thy people, that thus, going  
on in the centre of thy glorie,  
and in the bowels of com-  
pas-

serations towards thy poore  
Iosaph, in a tender feeling of  
his affliction, and in the con-  
stant use of all holy meanes,  
we may be assured, that wee  
shall be as Caleb: every day  
stronger and stronger, in all  
grace, and in the power of  
prayer; and as the greene O-  
live in thy house, bringing  
forth more fruite to our olde  
age and last dayes, that  
our last daies may be our best  
dayes, & our last breath may  
be spent for thy Majesty, that  
so we may see the felicitie of  
thy chosen, and may reigne  
and triumph with thee in hea-  
ven for evermore.

Perfwade all thy people,  
that every one who comes  
not thus to helpe thee & thy  
poore Church by their pray-  
ers, must perish; & that none  
can helpe indeede, but they  
onely who seeke to attayne  
this

Constant in  
the meanes.

As Caleb,  
Ios. 14. 10, 12.

Last dayes  
best.

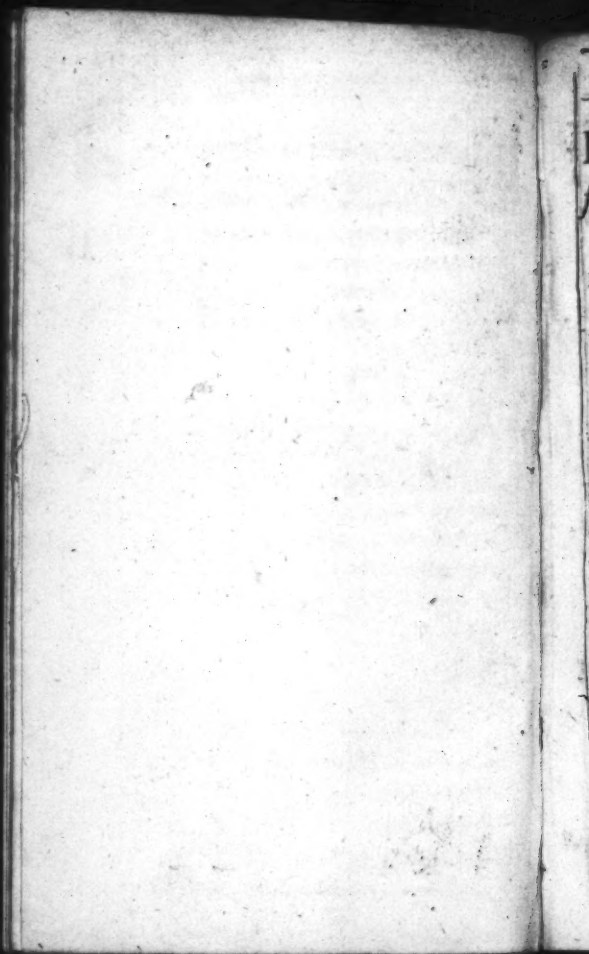
To perfwade  
all of the  
necessitie of  
this comming  
to helpe.

Integrity in  
Gods Sta-  
tures.

this integrity, and to abide  
and grow therein perpetual-  
ly. Hearken unto us (O most  
tender Father) in these our  
humble suites, and in whatso-  
ever else thou knowest need-  
full for us, for thy poore dis-  
tressed Churches, or for any  
member of thy whole Uni-  
uersall and Catholike church,  
even for the Lord Iesus Christ  
his sake, thy most beloved  
Sonne, our onely Mediator  
and blessed Redeemer  
and Saviour,  
Amen.

**FINIS.**

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y



*Protestants helpe*  
**Protestants helpes**  
*for deuotion, and mat-*  
*ters belonging to the*  
*stirring up of the*  
*same.*

**A**

**A**ugustines Meditations.  
Allisons Meditations.

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Aba Father.

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*Banes*



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Dike of repentance.  
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M. Dod on the Commande-  
ments.  
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M. Dods houſhold gouernment  
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*Seven sobs of a sorrowful soule*

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*True Watch.*

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*Treasure of Gladnesse.*

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*Troubled mans Medicine.*

*Treatise of Conscience.*

FINIS.

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all these following in *M. Mauns-  
sels Catalogue dedicated to Queen  
Elizabeth, imprinted An. Dom.  
1595 and sundry others  
since, not mentioned.*

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Catechismes. Pag. 28. Col. 2.

Treatises and helpes for keeping the Ten  
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particular Meditati-  
ons of each of the se-  
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**1. Generall Meditation.**

**W**hen our Saviour looks  
for some to helpe him  
in the deliverie and  
saving of his church:  
and what things are necessary for  
enery such a helper to know.

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**2. Generall Meditation.**

**2** Of the present necessitie of  
this worke, and of the lively fee-  
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calls all sorts thereunto. 7

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Meditations.**

**1. Concerning the calamities  
X and**

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2 How God hath beene wont to  
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his Church, by Princes and  
Governours. pag. 13.

3 How as Sathan & Antichrist  
have set themselves to fight  
against Christ and his King-  
dome, so our Saviour hath  
ordained Kinges and Princes  
to hold up his Scepter, and to  
defend and protect his subiects  
& Gospell. pa. 15

4 How Sathan and Antichrist  
set up themselves to bee obey-  
ed, and to destroy all out of the  
earth, who seeke to obey Christ  
truely. pag. 18

5 Concerning the innumerable  
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indure, being deprived of the  
outward comforts of this and  
the

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the better life, and how nere  
the like may be to us.

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- 6 Concerning the general sinnes  
of the Churches, so provoking  
the Lord, and namely the ge-  
nerall abuse of the Gospel, and  
blessings accompanying it, and  
that our sinnes are of all o-  
thers most heynous for the  
same.

pag. 23

- 7 How Satan exerciseth all his  
power and tyranny against the  
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he doth outwardly.

pag. 50

- 8 How the Kingdom and Glory  
are our Christs: how sathan  
and Antichrist fight against  
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sure to be overthrowne.

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- 9 How our Lord Iesus is that  
everlasting Amen, and com-  
ming quickly, for the reioy-  
cing of his Church.

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### The third generall Meditation.

What manner of ones wee must bee; whom the Lord now calleth, and whom he will accept, and admit to bee his helpers, in this worke, and whose Prayers shall be a wayleable with him, according to our Saviours direction and warrant. pag. 68

### Heerein these particular Meditations and marks.

1 To make sure, that we be the true Children of our heavenly Father, and the meanes thereto. pag. 72.

2 That we be such as can, and use to seeke Gods honour, above all other things whatsoever. pag. 85

3 That we use to seeke his Honour chiefly, in the advancement of the Scepter and Gospel.

pell

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pell of our Lord Iesus Christ.

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- 4 That we seeke also to honour him ever, in the full accomplishment of all his Heavently will.

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- 5 That we bee such as looke unto, and depend upon our heavenly Father alone, for all good things.

pag. 91

- 6 That wee be such as feelee our sinnes and infirmities, as an heauie burthen, and trauailing under them, do fflye ever unto Christ.

pag. 93

- 7 That wee endeavour to pray continually, Leade us not into temptation.

pag. 95

- 8 That we bee such, as can and doe use to sing the song of the 24. Elders: Glory, Honor, &c.

pag. 97

X 3

The



## The Table.

### The fourth generall Meditation.

- 4 Concerning the frame and order of our Prayers, that they may be well pleasing as wel as our persons, and so wee may be more certaine to preuayle thereby, when we follow in all things our Saviours direction. pag. 100

### Heerein these particular Meditations.

- 1 That we pray onely unto our heavenly Father, in the name of Christ. pag. 101
- 2 That above all, and in all, we ayme at Gods glorie, and the advancement of Christs scepter. pag. 102
- 3 That we seeke the dooings of his heavenly will, for his glory and kingdome chiefly, not for our selves. pag. 105
- 4 That we seeke all things from him

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him alone, chiefly that wee  
may have wherewith to honor  
him, and advance his King-  
dome. pag. 106

- 3 That wee seeke forgiveness for  
the same ends, viz. for his  
glory and Kingdom, and that  
our sinnes doe not hinder his  
mercies, and so likewise deli-  
verance from Satan, and  
from all evils. pag. 108

### The fifth generall Me- ditation.

- 5 The power and efficacy of our  
Prayers made and performed  
in all things, according to the  
heavenly patterne. pag. 120

### Heerein these particular Meditations.

- 1 That when wee can so pray,  
he will manifest himselfe our  
father, setting his seale to our  
X 4 soules,

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1. soules, that hee is our tender  
father. pag. 111
2. How hee will from Heaven,  
shew us his glory, when we can  
pray so, and that more then  
ever in this last Age. 112
3. How hee will then cause his  
Kingdome to come with po-  
wer, and ruinate the kingdom  
of Sathan and Antichrist.  
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4. How he will then fulfill what-  
soever is not yet accomplished  
concerning his enemies, or his  
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fulnessse into our hearts, to doe  
his wil. pag. 116
5. How he will then deliver his  
people, feede them from Hea-  
ven, and recompence double  
unto them. pag. 118
6. How then hee will cleanse his  
people from their sinnes, and  
write his Law in their hearts.  
pag. 119
7. He will deliver his flocke from  
Sathan, and dissolve all his  
cursed

## The Table.

curſed works, diſcovering the  
depths of all his wickedneſſe.

pag. 122

- 8 How then he will declare him  
ſelfe ſole Monarch, to whom  
all glory belongs, and cauſe  
all to acknowledge his So-  
uerainty.

pag. 125

- 9 How we are neuer to reſt, till  
wee can triumph in the affu-  
rance of faith, crying ioyntly,  
Amen.

pag. 128

### The fixt generall Medi- tation.

- 6 How all but thoſe who are ſo  
qualified as is mentioned, are  
excluded from helping the  
Lord, and do rather put down  
Gods wrath upon his Church.

### Herein theſe particular Meditations.

- 1 How all living ſecurely, are  
excluded hence, and ſo all who

## The Table.

doe not in commiseration  
strive to come to helpe him,  
and his poore Church. 131

Reasons heereof to be seri-  
ously thought of.

- 1 All such must be separated at  
the last day.
- 2 All living in any grosse sinne,  
impetuously are excluded  
hence, for that they are blind  
and deafe. pag. 135
- 3 All the threatnings in Gods  
Book against such sinnes and  
sinners are against them, not  
any promise to them untill  
they repent: and therefore they  
are excluded. pag. 140
- 4 For that every notorious sin-  
ner helpe to pull down wrath  
on all. pag. 143
- 5 All excluded, who have not  
so much compassion of theyr  
Brethren in their miseries, as  
to be ready to adventure them-  
selves for them. pag. 145

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- 6 All but those, who can more  
lay to heart the causes of God  
and his people, then their own;

pag. 148

- 7 All reiected who will not cast  
away their sinne, though as  
deere as their right eyes, and  
receive the love of every part  
of Gods truth

pag. 150

- 8 All excluded from this ser-  
vice, who but incline to any  
evill in their hearts.

pag. 152

- 9 All but they who endeavour in  
all things, to be with our Sar-  
viour, for that none else can  
be his true disciples.

pag. 153

- 2 The second particular Medi-  
tation of the sixt general, who  
may with hope and confidence  
offer themselves, onely they  
who strive in all things to bee  
so qualified as he requireth.

pag. 155

- Reasons, that onely such can hope  
to have acceptance heere.

pag. 157

The

The Table.

The 7. generall Meditation.

7 That the Lord notwithstanding, graciously calles all sorts to helpe herein, & therefore every one who will not strive to bee of this number, must perish. pag. 165

Reasons shewing, that he calls all to helpe, if ever they will see his face with joy. pa. 167

Three speciall Meditations to be ever in our hearts, untill wee be of this number. pag. 172

1 That the Lord Iesus standes at the heart of every impenitent sinner, to enter in: knocking louder now, then ever heerebefore. pag. 172

He knockes at the heart of everie one, reading or hearing this or the like admonition, offering mercy to them who will admit him in, and having infinite wrath against all who will still repell him: 175

2 To thinke what it is for a man

## The Table.

to forsake his owne happinesse,  
in reiecting Christs gracious  
call, and to ioyne with sathan  
against him, to his endlesse  
pordition.

Pag. 178

3 How God sets heerein before  
the faces of all, life & death,  
blessing and cursing: life to  
each one hearkning to his call,  
and comming to helpe: death  
to euery one still hardning his  
heart.

pag. 188

### Conclusion.

How all the distressed partes of  
Gods Church, do cry to euery  
one of us to come and helpe  
them.

pag. 192

How our Saviour himselfe calls  
each to come, notwithstanding  
all obiectiōs of unfitness,  
or disability, with the answer  
of euery true Christian heart  
to his call: Lord, I come, I  
come.

pag. 195

These with the prayers mentioned  
before in the generall Contents,  
are the summe of this first Part.

The



The Second Part, to succede in the next place; containeth Prayers likewise for all the Churches and people of God, scattered thorough the whole world: that wee may all seeke to pacifie the Lord, by giving him his glorie, in returning and submitting our selves wholly unto his Covenant; and that we may obtaine by our instant prayers, that wee may ioyntly honour him; so walking and beleeving as his heavenly wisdome hath appoynted. For this is a thing notoriously observed and acknowledged by all, who rightly understand the state of forraigne parts; that as it is amongst  
us

us, for the most part; so it  
hath beene very generally  
amongst them in all the  
Churches, that they have  
had onely a bare forme of  
godlinesse, a naked out-  
ward profession of the  
Gospell in word, but al-  
most without any power  
or life thereof, more then  
for a fashion. And that  
this hath not onely thus  
fleshed our Adversaries to  
the destruction of the  
whole Church (as dooing  
a thing meritorious unto  
God heerein, for that they  
conceyve us, to bee but a  
company of Heretiques in  
profession, very Atheistes  
in our lives), but also pro-  
voked our blessed God, so  
farre alreadye to leave so  
many

many of the Churches in  
to their hands, and thus to  
threaten all the rest, even  
us our selves, seeing his  
kingdome is not in word,  
but in power. And there-  
fore, so many of us as  
have made such a carnall  
profession, have not onely  
shewed forth a manifest  
contempt of his heavenly  
Maiesty, and his holy Co-  
venant; but put a Scepter  
of Reede into the hand of  
our Lord Iesus Christ;  
smitten him uppon the  
face, and trampled his  
Crowne under our feete;  
and in deede made his and  
our enemies to blaspheme  
and thus farre to prevayle  
and insult over us.

Wherenpon, hee hath  
iustly begunne, and threat-  
ned

ned us all, to take his king-  
dome from us, to give it  
to another people, which  
would bring foorth the  
fruite of it; and to leave  
us all to bee trampled un-  
der foote by these our E-  
nemyes, untill we know by  
wanting, the blessings  
which wee have formerly  
injoyed, and the difference  
betweene his service, and  
the slaverie of his Ene-  
myes.

As these prayers there-  
fore, according to our Sa-  
viours direction, may  
serve to prepare the way  
for all other our prayers,  
and our right accessse unto  
his glorious Maiestie, to  
come with confident assu-  
rance, and do proceed un-  
to

to the first petition of the  
Lords Prayer, and the end  
of the first Commaundement, that we may all give  
him his due glory, performing unto him his inward  
worshippe, which is the  
fountaine of all true obedience; so those that are  
to follow in the second  
part (the Lord assisting) are  
to go according to the tenour  
of the same heavenly  
rule of our Saviour; thorow  
the whole Covenant  
made with our God, both  
for all his Law and Gospell,  
beginning at the second  
Commandement, & so thorow  
the Law, and thorow all the  
Articles of faith, with the doctrine  
of the Sacraments, and other  
things

things belonging thereunto. That thus all, even the poorest servants of God, may have matter enough of prayer to be exercised in continually, and all to this very end for appeasing the Lordes wrath, and reconciling him to all his Churches and Children againe. First, every one for himselfe, and his owne particular, to be assured of his own reconciliation to the Lord by the blood of his Son, when he can so pray and obey in truth. And secondly, that every one having attained to this assurance and favour with the Lord, may bee exercised dayly, as those worthy servants of God, *Nehemiah,*  
*Ezra,*

*Ezra*, and *Daniel*, in confessing their owne sinnes, and the sinnes of all the Churches and people of the Lord, and in so crying unto him, and importuning him, untill wee shall see the full deliverance and restoring of the Churches in Bohemia, Palatinate, & the rest: yea the enlargement of them, by the gathering in of the Jew, and the remainder of his Israel from the uttermost partes of the earth, with the utter razing of Babel: and untill we obtaine whatsoever else the Lord hath eithers promised to his people, or denounced against his enemies. And finally, untill we shall everie one see

see the heavenly Ierusalem, and the eternall glory of his Sion. The third & last part, is (God willing) to containe principally Prayers for this our sinfull Nation, that we may first all see, and lively apprehend the danger wherein wee stand every moment, of drinking at the Lords hand, after those other Churches, which have tasted so deeply of the cup of his displeasure, seeing our sinnes are no lesse, but farre greater then theirs; and that specially sith their ensample hath no more prevayled with us. Secondly, that we may all intnewisely understand the meanes which in his wisdom



dom and mercie hee hath  
yet left unto us to prevent  
the execution ready to  
come forth against us. And  
thirdly, that we may euery  
one use all the meanes  
thereto, each according to  
our place and calling, by  
turning unfeignedly to the  
Covenant of our God, not  
onely to prevent, and for  
ever to turne away all the  
calamities deuised against  
us by our deadly & bloo-  
dy enemyes; but also so to  
reconcile the Lord unto  
us, that insteede of those  
miseries which our Ene-  
mies so long for, to rush  
upon us, hee may make us  
the happiest and blessedst  
Nation that ever was, in  
this last Age of the world;  
so

so to remaine to his eternall glory, the comfort & example of all the other Churches for evermore.

To these are also to be added some speciall Prayers for our particular purposes and occasions.

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FINIS.

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